

Special Report by the Bureau of Education Educational exhibits and
conventions at the World's industrial and Cotton centennial Exposition.
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SPECIAL REPORT

BY THE

BUREAU OF EDUCATION.

EDUCATIONAL EXHIBITS AND CONVENTIONS

AT THE

WORLD'S INDUSTRIAL AND COTTON
CENTENNIAL EXPOSITION,

NEW ORLEANS, 1884-'85.

PART III.

PROCEEDINGS OF THE DEPARTMENT OF SUPERINTENDENCE
OF THE NATIONAL EDUCATIONAL ASSOCIATION, AND
ADDRESSES DELIVERED ON EDUCATION DAYS.

WASHINGTON:
GOVERNMENT PRINTING OFFICE.

1886.

THE UNIVERSITY OF CHICAGO

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LETTER.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,

Washington, D. C., November 25, 1885.

SIR: The accompanying papers,¹ which are hereby transmitted for publication, give the best view, doubtless, that it is possible to preserve, of education at the World's Industrial and Cotton Centennial Exposition. It was early manifest that the exhibition would present a rare opportunity for the promotion of the advancement of education. The desire on the part of the Management to improve this opportunity to the utmost was expressed in the most explicit and emphatic terms by the Director-General, Hon. E. A. Burke, when he declared that they sought not only that the exhibition should be thoroughly national and international and in all its aspects educational, but that education itself, its systems, institutions, principles, methods, and results should be shown as far as possible by its literature and appliances, by models, by graphics, by actual class work, and by papers and discussions from the ablest educators. The following papers will make known how far the purposes of the Management have been realized, and their publication will preserve and extend the usefulness of whatever was accomplished in this behalf. The fullness of the papers and of the report of Lyndon A. Smith, Esq., my representative and chief assistant in immediate charge of the Department of Education at the exhibition, renders it unnecessary that I should here enter into details which would otherwise require more specific reference.

I desire to tender most hearty thanks to all those who have in any way aided in the work here reported, but it would require a catalogue larger than Homer's to specify each one by name.

I have the honor to be, very respectfully, your obedient servant,
JOHN EATON,
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

¹The catalogue of exhibits may be found in Part I of this Report. The proceedings and papers of the International Congress of Educators in Part II.

LETTER

MEMORANDUM OF THE SECRETARY OF THE BOARD OF TRADE
TO THE HON. SECRETARY OF THE BOARD OF AGRICULTURE
RE THE MANUFACTURING EXHIBITION, 1884

SIR, I have the honor to acknowledge the receipt of your letter of the 14th inst., in relation to the proposed exhibition of the products of the manufacturing industry of the United Kingdom, to be held at the Crystal Palace, in the month of June, 1884. I have also the honor to acknowledge the receipt of your letter of the 15th inst., in relation to the proposed exhibition of the products of the manufacturing industry of the United Kingdom, to be held at the Crystal Palace, in the month of June, 1884.

I have the honor to inform you that the Board of Trade has been instructed to consider the proposed exhibition, and to report thereon to the Board of Agriculture. I have also the honor to inform you that the Board of Trade has been instructed to consider the proposed exhibition, and to report thereon to the Board of Agriculture.

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Yours faithfully,
JOHN BARTON

The Hon. Secretary of the Board of Agriculture
The Board of Agriculture
The Board of Agriculture

NATIONAL EDUCATIONAL ASSOCIATION—DEPARTMENT
OF SUPERINTENDENCE.

New Orleans, La., February 24-26, 1885.

PERSONS IN ATTENDANCE.

Brother Azarias, Rock Hill College, Ellicott City, Md.
L. G. Barbour, A. M., D. D., Richmond, Ky.
Hon. T. W. Bicknell, LL. D., Boston, Mass.
Rev. G. N. W. Bothwell, M. A., Straight University, New Orleans, La.
Mrs. L. F. Brockaway, New Orleans, La.
L. R. Clemm, Superintendent of Schools, Hamilton, Ohio.
Hon. Asbury Coward, State Superintendent of Public Instruction,
Columbia, S. C.
Hon. Newton C. Dougherty, Superintendent of Schools, Peoria, Ill.
Hon. Julius D. Dreher, M. A., Ph. D., Roanoke College, Va.
Hon. Warren Easton, State Superintendent of Public Instruction,
Baton Rouge, La.
Hon. John Eaton, United States Commissioner of Education, Wash-
ington, D. C.
Fanny Espey, New Orleans, La.
Hon. R. R. Farr, State Superintendent of Public Instruction, Rich-
mond, Va.
F. A. Feitshaus, Superintendent of Schools, Springfield, Ill.
Hon. Frank A. Fitzpatrick, Superintendent of Schools, Leavenworth,
Kans.
J. A. Foil, Esq., Newton, N. C.
Prof. Jas. M. Garnett, University of Virginia.
Hon. R. H. Gass, State Superintendent of Public Instruction, Lansing,
Mich.
W. H. Goodale, Esq., Baton Rouge, La.
Hon. Aaron Gove, Superintendent of Schools, Denver, Colo.
Hon. John Hancock, Superintendent of Schools, Dayton, Ohio.
W. T. Harris, LL. D., Concord, Mass.
Hon. Geo. Hicks, Kingston, Jamaica, W. I.
Prof. Walter Hillman, Clinton, Miss.
Rev. R. C. Hitchcock, Straight University, New Orleans, La.
Hon. John Hitz, Switzerland.
Hon. Alexander Hogg, Superintendent of Schools, Fort Worth, Tex.
Hon. James L. Hughes, Toronto, Canada.
P. B. Hulse, New Orleans, La.

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- Josiah Hurty, A. M., Paris, Ill.
Prof. R. H. Jesse, New Orleans, La.
Rev. H. F. Johnson, Brookhaven, Miss.
Hon. D. L. Kiehle, State Superintendent of Public Instruction, Saint Paul, Minn.
Rev. S. E. Lathrop, Straight University, New Orleans, La.
Leslie Lewis, Superintendent of Schools, Hyde Park, Ill.
Anna E. Mallon, New Orleans, La.
Prof. L. W. Mason, Boston, Mass.
Rev. A. D. Mayo, Boston, Mass.
John H. McLean, Esq., Georgetown, Tex.
Adda Meadows, New Orleans, La.
Hon. M. A. Newell, LL. D., State Superintendent of Public Instruction, Baltimore, Md.
Hon. Gustavus G. Orr, LL. D., State School Commissioner, Atlanta, Ga.
R. L. Packard, Esq., Washington, D. C.
Hon. Solomon Palmer, State Superintendent of Education, Montgomery, Ala.
W. B. Powell, Esq., New Orleans, La.
T. C. Richardson, M. D., Tulane University, New Orleans, La.
Hon. W. C. Rote, Superintendent of Schools, San Antonio, Tex.
B. B. Seelye, Esq., Vicksburg, Miss.
Miss May Wright Sewell, Indianapolis, Ind.
Hon. W. E. Sheldon, Boston, Mass.
Hon. J. A. Smith, State Superintendent of Public Instruction, Jackson, Miss.
Hon. F. Louis Soldan, Saint Louis, Mo.
Prof. Edward A. Spring, Perth Amboy, N. J.
A. R. Taylor, M. A., Principal of Normal School, Emporia, Kans.
Henry Whitall, Esq., Camden, N. J.
Hon. E. E. White, LL. D., Cincinnati, O.
I. N. Wyckoff, Esq., Washington, D. C.

FIRST SESSION.

The first session of the Department was held in Tulane Hall, Tuesday, February 24th, beginning at 9.30 A. M.

The President of the Association, Hon. Le Roy D. Brown, being absent, Hon. JOHN HANCOCK was called to the chair. Mr. WM. E. SHELDON was elected Secretary, and Prof. D. C. TILLOTSON, of Kansas, Assistant Secretary.

The session was opened with prayer by the Rev. L. G. BARBOUR, of Kentucky.

Hon. WARREN EASTON, State Superintendent of Public Instruction of Louisiana, then delivered the following address.

ADDRESS OF WELCOME.

Mr. President and Gentlemen of the Convention—This is an occasion of great interest and importance to the South, to Louisiana, and especially to the city of New Orleans, as it has brought into her midst a gathering of men who are devoting their lives to the cause of education.

As State Superintendent of Public Education, it is my privilege and pleasant duty to extend a welcome to you, who have come from many sections of this Great Republic to attend this meeting. In extending this welcome, I do so with the warmest of feelings, assuring you that your coming has awakened no fears, no doubts, but has brought with it only the pleasures and glories of a sunshiny day. Many of you come as strangers, both to our people and our surroundings, but your stay with us I am sure will be an occasion of much pleasure and profit to us all.

A gathering of men ranking, and, I often think, overshadowing the ministers of the Gospel in their self-sacrificing efforts for the advancement of their profession can find but one place in the hearts of our people.

The welcome I extend is most hearty and cordial, and may the time spent with us ever be in your memories as green and fresh as the tiny blades of grass you see around you.

Our city is one of interest, and invites study; gathered within her limits are found people from all quarters of the globe, and within an area of a half a mile may be heard the tongues of every nation, which, I think, will be of particular interest to the learned linguists who have met with us. To the scientist, who loves the study of nature, I offer the "Father of Waters," still flowing as he did when the great De Soto first smiled upon his turbid bosom. Here the scientist can study how we battle with this river and keep him from sweeping away our homes. A short trip to the mouth of this majestic body of water will show him how the brain of man can bridle the forces of nature and guide them for the good of mankind.

The botanist I turn to our woods, fields, and gardens; and here he may revel in the foliage of a tropical clime, while his brethren at home are shivering under the icy darts of stern winter's blasts.

To the thousand-fold wonders of our great World's Cotton Exposition I ask your attention, and I have no doubt that your pilgrimage through those collections of man's ingenuity and God's boundless resources will fully repay you for your long journey into this far southland.

The business to be transacted at this meeting covers a wide field, presenting many of the prominent questions of the day, and will result in much good to the cause of education.

The absorbing question in this section is, Where are we to get the means to educate our children? The Southern States are doing what they can. Louisiana appropriated \$300,000 this year and as much for next year for the common schools, but her local taxation is not sufficient to educate the 300,000 educable children equally divided between

whites and blacks. More than 27 per cent. of the whites and 73 per cent. of the blacks of this State cannot read or write. Here is this fearful cloud of illiteracy hanging over us and we are powerless. But we stretch forth our almost shackled hands and call upon our great Government to render us the aid necessary to save us from ruin.

Friends, I ask you, as I welcome you, to carefully consider this question of National Aid to Education, and again with greater emphasis call upon the National Government to render this much-needed assistance as soon as possible.

Finally, dear friends, you have the hospitable welcome of the Southern homes awaiting you, and in this land of magnolia and palm there will be nothing left undone to make you feel that your coming among us was in vain.

The President then called upon Hon. E. E. WHITE, LL. D., of Ohio.

Dr. White began by alluding to the fact that at the meeting of the National Superintendents' Association in Washington, D. C., in 1866, he was made a life member, and that he presided at the meeting held in Nashville, Tenn., in 1868.

These facts, as he assumed, gave him the honor of now making response to the very earnest welcome just voiced by the Honorable State Superintendent of Schools of Louisiana—a welcome that needed no formal expression, as its reality is otherwise evident to all.

He stated that he spoke for a body of men who had in their official keeping the deepest and widest interests of the country. The time has at last come when all intelligent men recognize the vital relation of education, not only to the higher interests of society, but also to material civilization—a relation that is made manifest by every international exposition of human skill and industry, and most impressively by the marvelous exposition now in progress in this city.

Education teaches both of the great laws of wealth: it awakens and intensifies human desires, and then, through these, impels man to effort to secure the means of their gratification. As a result of this twofold influence and impulse, human industry exists, and the land is filled with the hum of varied and multiplying forms of labor. *Wealth is the child of education.* In the face of these obvious facts it is strange to hear the charge which Bacon made against the schools of England in his generation, that they were “filling the realm with idle, indigent, and wanton people,” repeated against the public schools of the United States.

The truth is, that just where education has done its work most universally and most completely, there will be found the least idleness, the intensest industry, and the greatest wealth. As a few pounds of imprisoned steam in the great engines in Machinery Hall in yonder Exposition is the unseen force back of all that marvelous motion and deftness of machinery, so the school is the force back of the still more marvelous industry that is filling the world with comforts and satisfactions for man.

There is danger that we may be dazzled by these impressive displays of human skill and forget that the mind is back of hand and eye ; that all human inventions and all products of human skill borrow their significance and their value from man himself; that man is higher and greater than the material civilization he has created, than even the governments and institutions which he has organized.

The supreme end of education is the well-being of man, and hence the highest function of the school is not to make an artisan or an artist, a merchant or a soldier, but *to educate men*. Manhood is the richest and best product of education. The school is under an almost divine contract with every child that enters its door to do its best to help him to the highest and truest manhood of which he is capable.

The speaker said in conclusion that he was speaking for a cause that knows no section, no race, no condition, but is as universal in its reach as the human family. Education is the common interest and the universal need of all peoples—of the entire race.

The Secretary then made an appeal to all persons present to become members of the Association.

THE CHAIRMAN: We will now proceed to the first regular subject on the programme. I have the pleasure of introducing Hon. ANDREW J. RICKOFF, who will read a paper on "School Economy."

Mr. RICKOFF then proceeded as follows:

SCHOOL ECONOMY.

Gentlemen—My subject will at once be recognized as of interest to tax-payers and educators. The former will reflect that, according to Mr. Eaton's Reports, nearly a hundred millions of dollars are annually spent in the United States for the support of the public schools, and that the expenditure is leaping up by from three to five millions annually. On the other hand, the educator reflects that there are ten millions of children who are fit subjects for education, as witnessed by the fact that that many were actually enrolled in the schools last year. The tax-payer justly inquires whether he gets a fair return for the money spent. On the other hand, the educator cannot fail to consider how far short it comes of meeting the wants of the ten millions of children. Thus we are brought to face the question, Is the money spent to the best advantage?

Were our school resources equal to the real wants of the schools, it would even then be of interest to know whether the expenditures were properly balanced for different purposes.

But the school moneys are not illimitable. A certain amount of real estate and personal property, at a rate of taxation pretty well determined by the circumstances of each State and locality, yields annually only a certain income. In most cases this sum falls within the real or supposed wants of the schools. I have, in fact, never known it to equal the demand. How then to lay it out to the best advantage, how avoid waste of every kind, becomes a proper question for our discussion.

Certainly there is no class of men who are so deeply concerned as we are to maintain a just equilibrium between receipt and expenditure. To none can waste or injudicious outlays be just cause of so deep regret as to ourselves, not alone because we are so often held responsible for unwise appropriations, but for the reason that money lost is loss of opportunity, loss of time in the mighty enterprise of educating a generation that will not stay its growth to manhood and womanhood, when it will be no longer within our reach.

Expenditures for school purposes may be classified under three general heads: (1) For buildings and furniture; (2) for apparatus and other supplies; (3) for tuition or instruction.

Fifty years ago you would have been safe in picking out the most dilapidated structures in cities and villages as the school-houses; shortly after, buildings began to start up here and there that were talked of as "magnificent," though they were dreary, prison-like structures, inferior to the county jails in external appearance and hardly equal to them in internal finish. This, however, was but the beginning of a great revival. It was not a long while till these structures gave way to a class of buildings so superior that now you may be quite confident in pointing out the finest specimens of architecture which grace our cities, towns, and villages, as the people's colleges, as the common schools are sometimes called.

To some extent this change may be owing to an ambition on the part of one town or city to have as good or better school-houses than its neighbors; but, generally, it is due to the growing appreciation of the value and importance of education to the community. A good school building is its very natural expression of its desire to have a good school. But too many school boards have expended so much money on their school-houses that they have little left with which to conduct their schools. They have built the workshop, but the proper machinery is lacking, and their funds are insufficient to employ good workmen. They have built a school-house of which all are proud, and in consequence are forced to content themselves with a school of which they should all be ashamed. In the first outburst of their enthusiasm they forgot that it is not the steeple of the church that promotes and maintains the religious character of the community, but the learning, eloquence, and devotion of the man who occupies the pulpit; that it is not to the court-house that they must look for justice, but to the wisdom and purity of the judge who sits upon the bench.

If the building of palatial school-houses, or, I will say, of only moderately good ones, leaves them so impoverished that they are unable to provide the supplies which are indispensable to the comfort of teachers and pupils, to furnish the apparatus and reference books which are necessary to good instruction; above all, if its energy and means have been thereby so far exhausted that they can bid only for the cheapest, and therefore generally the poorest, teachers; and if, in addition to this,

they have to shorten the school year because their funds are insufficient to keep their schools open as many months as may be desired, they have indeed made a fatal mistake. It would have been better if they had contented themselves with the shabby structures of fifty years ago, if by that means they might have been able to call to the instruction of their children superior men and women. What would it profit them if they had Windsor Palace for a school-house, if ignorance or incapacity sat in the teacher's chair?

But I do not care to argue any further the case of good teachers *vs.* a magnificent display of bricks, mortar, and mansard roofs, and will content myself with the simple declaration that in school affairs every aid and appliance should be esteemed as nought if they be in the way of employing skillful teachers, of sound learning, cultivated tastes, and good manners and pure hearts.

In justification of what may appear to some too violent language on my part, I will state a case within my knowledge, and which is not without its parallel, as I am told, in many hundreds of villages and towns, some, indeed, in every State of the Union. I know a thrifty town of some ten thousand inhabitants which twenty-five years ago had schools of excellent reputation. They attracted visitors from every quarter of the State in which this town was located. But the school board and its officers finally became ashamed of the very shabby buildings to which they were compelled to conduct their visitors, and they determined to have a fine high school building. It was built, and, when completed, was the finest in the State, and though built from twenty to twenty-five years ago, it has even now few rivals in the State. But their ambition was not tempered with wisdom. The town was so crippled that it could no longer pay their teachers a fair salary, and in consequence one after another of their best ones resigned to take more lucrative places, till none remained which anybody else cared to have. Their schools of course soon lost their good reputation, and went almost to ruin.

But I cannot avoid the reflection which doubtless occurs to many of you, that it may be very well after all for boards of education to go on spending lavishly for school-houses, if they do not comprehend the superior claims of good teaching; for though they were to retrench expenditures on the side of the material, they might rise no higher on the side of that which pertains to the development of the great possibilities which lie in the children of their generation. Possibly we are yet fated to suffer decades and decades of this brick and mortar age in educational administration before we come to that of intellectual and moral supremacy, just as the ages before us have advanced by slow steps through tawdry ornament to artistic decoration. In the mean time, however, let us disclaim any responsibility for extravagance in that which is only an obstacle to the real improvement of our schools. That must rest with boards of education, who generally keep the business of build-

ing school-houses in their own hands. Let us be content with the responsibilities of practical school management.

The question of large and small school-houses, of cost of sittings, and of cost of care and management, as related to efficiency of instruction, is one that should be taken up and thoroughly disposed of. As simple as the problem seems to some, it has never yet been sufficiently considered to enable us to arrive at safe conclusions. It might be supposed that a simple comparison of the cost of three or four school-houses of different sizes, built at the same time and under like conditions as to cost of sites, material, and labor, would settle the question; but when thus settled, considerations of the original cost of proper heating apparatus, pay of janitors, pay of teachers, and efficiency of supervision, come in to unsettle it again. It would surely be of service if some one would collect and arrange such facts relating to school architecture as would enable us to advise in such matters with some degree of confidence.

* * * * *

I must here mention another source, or cause rather, of waste in public school expenditures, which applies generally to the country rather than the city school, viz, the employment of incompetent, and the frequent changes of teachers. We all know too well how far a very large percentage of teachers falls short of the knowledge and professional skill which teachers should have. I do not mean that they fall short of that excellence which would be welcome in some of the cities where the interests of the schools are most carefully guarded, but short of such qualifications as would be barely tolerated in them. An estimate of the ratio of these to the whole number employed would hardly be welcome to any audience, if the speaker were to make it. I leave it, therefore, for each individual to make it for himself. We may, however, safely draw attention to the fact that in most States the average experience of teachers falls short of five school years, which in many cases, I believe, consist of less than five months each; and we may safely ask, What success in teaching could be expected of young men and women, sometimes mere boys and girls, who having little rudimentary education, no special preparation at all in normal schools, possibly not even a week's flirtation at a teachers' institute, and resorting to teaching only for a few months during the often frivolous period of transition from youth to manhood—what estimate ought to be placed on the value of their services in this most difficult of all callings, in the pursuit of which they are generally left without direction or competent supervision? The usual practice of men in other affairs would seem to indicate the answer. The father trains his boy to the work of the plow, the workman in the shop serves his apprenticeship, and without this preparation he is said to do more harm than good. Is the untrained teacher likely to escape the same judgment? The answer suggests a cause of waste beyond calculation or estimate.

I come next to speak of what is of interest alike to city and rural schools—to graded and ungraded alike—the indiscriminate, or nearly indiscriminate, pay which is awarded to apprentices and master workmen. In no other profession or business is so little regard paid to the difference between skilled and unskilled labor as in the schools. You will often find side by side the young apprentice and the skillful teacher of years and years of experience receiving the same salary because they teach the same grade. And again you will often see two teachers starting out together, one adapted by nature to the care and instruction of children, endowed with such tact that her scholars seem to anticipate her wishes, the other arousing such antagonism that she can control only by force; one inspiring her scholars with a love of school and of books, the other with aversion to everything associated with them. These two will sometimes teach in the same school or the same city and under the same board of management year after year, at the same salary, because they continue in equal grades, or it may be at salaries advancing with equal step, because they began to teach at the same time. The consequence of such mistakes as these is either to dishearten the successful teachers, or drive them to other fields of labor where their ability is duly appreciated and rewarded.

The CHAIRMAN: Ladies and gentlemen will come to order and remain so until relieved by the Chair. I have been requested to make the following announcement with reference to the International Congress of Educators: The first session will be held this evening at 7.30 o'clock in this hall. A preliminary session of the International Congress will be held in this hall at 2 P.M. for the purpose of considering the kindergarten question, and the programme will be very interesting.

Discussion on Mr. Rickoff's paper was then opened.

Sup't. W. C. ROTE, of San Antonio, Texas, said:

In regard to the heating of school-houses¹ I think we must be governed by the condition of the country and climate. While these large furnaces are very excellent in the North, they answer poor purposes in the South, especially in the country I represent; for frequently we have it so warm in winter that we have no fires at all, and then if a norther comes up it sometimes reduces the temperature twenty degrees in as many minutes, and we want to have a fire at once, and by having a small stove it is obtained, whereas it would require several hours to get furnaces in working order. It is therefore better to have stoves in this climate; whereas North you have three or four months of cold weather and you want to keep a fire from the time it begins until its expiration, furnishing a constant heat. I know something of the weather there as well as here.

I also would say in regard to the matter of inexperienced teachers that it is probably one of the most difficult things to determine that a board of education has to deal with. We can get all the inexperienced

¹ Referring to the part of Mr. Rickoff's paper omitted.

teachers we want; and I have a word to say in regard to what superintendents frequently do: I know it is a fact, and a shame as well, that to get rid of an inexperienced teacher who has failed, they frequently write out a fine testimonial and send him off. They do that in order to get rid of him. I think this is wrong, and that superintendents of schools ought to be governed by higher principles and motives. They should tell the truth, the whole truth, and nothing but the truth. If they cannot write anything that is good they should not write anything at all, because some one else may be imposed upon.

I have often found that persons raised in northern schools have a good physique but poor teaching faculty. It is not always one who has a good physique who is a good teacher. There is such a thing as a teacher born to work, born for instruction. It is in a person, and you cannot put it in him, if he has not got it.

Experience is worth a great deal, but you must have something to build on. I think, therefore, that all who are inexperienced should not be rejected. They should be put on trial, and when they have proved themselves efficient in the work and have become strong and able, I think, after a year or so, they should be put in as teachers. It is a hard thing to discriminate between teachers teaching in the same grade of schools and having the same experience. It is hard to discriminate in favor of one party or another. The only thing to do is this: where you find persons with good ability you must retain them in the service. I heartily concur with the speaker, that a great many teachers are paid too much, and a great many more too little.

Mr. RICKOFF: I expected that the proposition I made to pay young teachers less and old teachers more, or I would rather generalize in this way, to pay apprentices and poor teachers less and master workmen more, would raise considerable opposition here. For instance, in Cincinnati or Cleveland (and I know something of both) a proposition to reduce to \$200 the salaries of young teachers, those who get \$400, in order that you might raise the salaries of those of large experience, the masters of the profession, so that, instead of receiving \$1,000 or \$1,500, they might be paid \$3,000 or \$5,000, would meet with strong opposition. The fact is, that in this business of instruction there is not the advancement that there is in any other work, there is not that possibility for the young teacher that there is for the young mechanic, for the young mechanic may become the master workman, and thus he sees a way for advancement; but what is there for the teacher but a life of great industry and exertion, with nothing in the end to show that he has been doing a work most valuable, a work requiring the finest and deepest knowledge of the mind itself and exercising the most delicate art? What is there for one who is conscious of such work to consider? What is there for such a one to gain but a good reputation? It may be that that is worth a good deal. I would have this placed before the young teacher: I would not have her come in as an apprentice, paid merely

for subsistence; but when she comes into the schools now she is paid nearly as much for receiving instruction as the master is paid for giving it. I think that there must be a revolution in this direction. I would pay apprentices as apprentices, and I would pay master workmen as master workmen.

Mr. ROTE: Who is to decide who is the master workman?

Mr. RICKOFF: I should say, an expert.

The CHAIRMAN: The time for discussion is closed. The most important point that has been presented, and well presented, is the payment of work according to its ability.

Mr. JAS. L. HUGHES, of Ontario, Canada, inquired if there was a committee on resolutions. He thought that, if they had opinions, they should crystallize them in the form of resolutions and send them out.

The Chairman stated that there was no such committee, and called for resolutions, if there were any.

No response being made, he stated that he would take the responsibility of offering such resolutions himself during the session.

The CHAIRMAN: I now have the pleasure of introducing Prof. JAS. M. GARNETT, who will read a paper prepared by him.

Professor GARNETT proceeded as follows:

THE INNER WORKING OF THE UNIVERSITY OF VIRGINIA, AND THE PREPARATION NECESSARY FOR THE UNIVERSITY.

When I received an invitation from the chairman of the Executive Committee of the National Educational Association to read a paper at the present meeting, it was accompanied by the suggestion that I should give "a brief historical account of the University of Virginia and a description of its present organization." It happened, however, that just such a pamphlet, entitled "A Sketch of the University of Virginia," had been recently prepared by the venerable senior Professor of Law in the University (Prof. John B. Minor), chairman of the committee of the Faculty appointed to prepare such a sketch, as a part of the University exhibit in the World's Exposition; and it had been directed by the Faculty that copies should be placed for gratuitous distribution in both the Virginia State exhibit and in the National educational exhibit. It is, therefore, unnecessary for me to do more, in response to the above suggestion, than to call attention to this pamphlet, which contains a brief history of the origin of the University, an account of its early organization, and the subsequent additions to its subjects and means of instruction in both the academic and professional departments, and a particularly full account of its local arrangements, endowments, and income.

I thought, however, that it would not be uninteresting to this body if I were to supplement this pamphlet with a more detailed account of the "Inner Workings of the University of Virginia," and a statement of the "Preparation Necessary for the University," which would make

its elective system better known, and enable this audience to judge of it more intelligently; for, notwithstanding the many publications that have been made by the University, there still seems to be in some quarters a lack of knowledge concerning it, and even a misunderstanding of its working. If I were addressing an exclusively Southern educational association, this would be but "carrying coals to Newcastle"; but in this "International Congress of Educators," it is not to be taken for granted that the system of the University of Virginia is so well known as to need no further exposition, as, indeed, the invitation extended to me showed, and I offer this paper simply as a contribution to the general educational work now going on in this country.

The University of Virginia was first opened for the reception of students on March 7, 1825, so that it may now be said to have completed its period of middle life, and to have attained the comparatively venerable age of sixty years. The system with which it started, then altogether unique in this country, continues to be the system at the present day, notwithstanding the many changes and additions which have since taken place. This system was an arrangement of the subjects of instruction taught at that time into *eight* separate and distinct *schools*, as they are technically termed, namely, Ancient Languages, Modern Languages, Mathematics, Natural Philosophy, Natural History (same, however, limited to Chemistry), Moral Philosophy (including Mental Philosophy), Anatomy and Medicine combined, and Law. These *eight* schools have expanded into *nineteen*, in some of which, besides the professor, there are assistant instructors, and of these *twelve* are academic schools, *six* being literary and *six* scientific (though *two* of the latter are attended only by specialists), and *seven* are professional schools, *three* being in the Medical Department, *two* in the Law, *one* in the Engineering, and *one* in the Agricultural.¹ Each of these schools is independent of every other as far as its course and methods of instruction are concerned. The professor himself is the sole judge of the special

¹ These schools are now designated as follows:

ACADEMIC SCHOOLS.

Literary Department.—Schools of Latin, Greek, Modern Languages, English Language and Literature, Historical Science, and Moral Philosophy (six).

Scientific Department.—Schools of Mathematics, Natural Philosophy, General and Industrial Chemistry, Analytical and Agricultural Chemistry, Natural History and Geology, and Practical Astronomy (six).

PROFESSIONAL SCHOOLS.

Medical Department.—Schools of Physiology and Surgery, Anatomy and Materia Medica, Medicine, Obstetrics and Medical Jurisprudence, and Chemistry and Pharmacy—same as Academic (four).

Law Department.—School of Common and Statute Law, and of Constitutional and International Law, Mercantile Law, Evidence and Equity (two).

Engineering Department.—School of Mathematics applied to Engineering (one).

Agricultural Department.—School of Agriculture, Zoology, and Botany (one).

subjects which he shall include in his course, and of the manner in which he shall teach those subjects. Within the limits, then, of each particular chair, there is the greatest freedom allowed in the selection of subjects and arrangement of the course. One of the cardinal principles of German university organization, *Freiheit des Lehrens* (freedom of teaching), was thus initiated in this country sixty years ago.

The Faculty, as a whole, consisting of the professors at the head of each school, is the immediate governing body of the University, and controls the number of hours, and even the particular hours, which are devoted to instruction in each school; and, subject to the approval of the Board of Visitors, representing the State authority, directs what honors shall be awarded in a part, or the whole, of the course taught in each school, and what schools, in whole or in part, shall be required for the academic and professional degrees of the University. The Faculty is presided over by a chairman, appointed annually by the Board of Visitors, although, in practice, the same professor is reappointed as often as he is willing to undertake the onerous duties, which no one desires to undertake, notwithstanding the additional compensation. Upon the chairman devolve all the administrative and executive duties usually discharged by the president of a literary institution, but his power is more limited, for every question that arises outside of the ordinary routine must be referred to the Faculty, and be decided by that body. The Faculty acts usually through committees, but no decision of a committee is final unless approved by the Faculty. This feature of the university system is thought by some to be open to objections, and the more common organization, with a president at the head of the institution, is considered, in some respects, better; but the plan has been found to work well in practice, it is thought to place more responsibility upon the individual professor, and it is at least an open question whether a different organization would be better for this particular institution. Moreover, it was a pet idea of Mr. Jefferson's, derived, perhaps, from the annual election of a *Rector Magnificus* in the German universities, and we are told in a paper from the pen of Professor Minor, written thirty years ago, that "Mr. Jefferson attached not a little importance to this republican feature of rotation, insomuch that at the very last meeting of the Board [of Visitors] before his death [in 1826], Mr. Wirt, then Attorney-General of the United States, having been appointed Professor of Law and President of the University, Mr. Jefferson, while expressing his hearty concurrence in Mr. Wirt's appointment to the Chair of Law, entered upon the minutes, with his own hand, so strong a protest against the creation of the office of president that, upon Mr. Wirt's declining, the proposition was never renewed."¹ But though the rotation existed in the early days of the University, no professor having then held the office more than two years in succession, this ceased forty years ago, and, as already stated, it is customary for the Board of

¹ *Jefferson and Cabell Correspondence*, Appendix Q, p. 519.

Visitors to re-elect the same professor as often as he is willing to retain the office. Another feature of the organization of the Faculty deserves notice, and that is, that there is no distinction whatever between the professors in the academic and in the professional departments. They all meet on an equal footing as one body, and questions relating to each department are decided by the whole body. The division of the Philosophical Faculty, which has recently agitated the German universities, has not yet been suggested here, even so far as relates to a separation of academic and professional schools, but each professor avails himself of whatever light may be thrown upon the subject under discussion by any one of his colleagues. This tends to prevent narrowness, to avoid considering the claims of one school, or department, separate from the rest, and to give force to a decision of the Faculty as that of the whole body, and not of a fractional part of it.

The Board of Visitors has been referred to as the highest authority of the University. This Board consists of nine members, appointed every four years by the Governor of the State and confirmed by the Senate,—three from the Piedmont Region, in which the University is situated, and two from each of the other three grand divisions of the State, the Valley, South-west Virginia, and the Tidewater Region. In the hands of this Board are lodged all powers usually exercised by boards of trustees, and especially the control of the finances of the University, although in respect to these the Faculty, at the close of each session, through one of its committees, prepares for its annual report a statement of estimated receipts and expenditures for the ensuing session, with such suggestions as it may think proper in respect to expenditures for special purposes, which statement serves as a guide to the Board of Visitors in authorizing the disbursements. This Board is required by law to make to the Legislature an annual report of the condition of the University. The University receives from the State an annual appropriation of forty thousand (40,000) dollars, in return for which it is required to admit, free of charge for tuition in the academic schools, all Virginia students sixteen years of age who pass an elementary examination for admission into the respective schools which they desire to attend, or who present certificates of satisfactory attainments from some college or preparatory school. The limit of age has heretofore been *eighteen* years, but this was changed by the Legislature in 1884 of its own motion.

Having thus briefly sketched the organization of the University as regards its subjects of instruction and its governing bodies, let us consider it from the point of view of those for whose benefit the University is established, and see how it affects them. A student who enters the University is supposed to have arrived at such an age as to know what he wishes to study, or to have had directions from his parents to pursue certain subjects of study. This is, of course, true with respect to professional students, whose average age on entrance is over *twenty-one* years, and it is presumed to be true with respect to academic students.

The average age of these students on entrance is about *nineteen* years, so that the presumption is reasonable.¹ The entering student finds at least *ten* academic schools open for his selection, *three* of which he is required to enter, unless he is of age or has his parents' authority to enter a less number. Sometimes as many as four are entered, in whole or in part, but it is seldom advisable for a student, and especially a first-year student, to enter more than three. Cases frequently occur where a student has taken up more studies than he can attend to, and therefore applies to the Faculty for permission to drop some one school. If the student is a candidate for a titled degree, he will find these schools grouped in accordance with the requirements for that degree, but the order in which he shall take up the specified schools is left entirely to his own selection. The schedule of hours is to some extent a limitation upon his selection, as, of course, students cannot enter the same year schools of which the lecture-hours conflict. If the student is not a candidate for a titled degree, he may select any three schools he pleases; there is absolutely no restriction upon his choice but that necessarily imposed by the schedule of lecture-hours. Thus another principle of German university organization was introduced into this country at the inception of the University of Virginia, sixty years ago, that is, *Freiheit des Lernens* (freedom of learning). As is well known, this is termed the *elective* system in distinction from the *curriculum* system, and it has been gradually introduced into many of our higher institutions of learning. But the mistake has been made, as it

¹ Table of ages of First-Year Students in the University of Virginia for Session 1884-'85.

Ages.	Academic.		Professional.		Mixed.	
	Virginia.	Foreign.	Virginia.	Foreign.	Virginia.	Foreign.
16	1	4	-----	-----	-----	-----
17	10	7	-----	2	-----	1
18	6	9	-----	3	3	3
19	11	7	8	4	2	-----
20	7	2	4	8	4	1
21	-----	1	6	9	1	1
22	2	1	9	6	2	1
23	2	-----	6	4	-----	-----
24	1	1	1	1	-----	-----
25	-----	-----	1	1	-----	-----
27	-----	-----	-----	1	-----	-----
29	-----	1	-----	-----	-----	-----
30	-----	-----	-----	-----	1	-----
* 36	1	-----	-----	-----	-----	-----
* 38	1	-----	-----	-----	-----	-----
40	-----	-----	-----	1	-----	-----
Total	42	33	35	40	13	7
Average age..	19 $\frac{1}{2}$	18 $\frac{1}{2}$	21 $\frac{1}{2}$	21 $\frac{1}{3}$	20 $\frac{1}{2}$	19 $\frac{1}{7}$

Average age of Virginia students in Academic Department, excluding those marked with an asterisk as resident clergymen, 19. Total number of *first-year* students of all kinds, 170; average age of *first-year* students of all kinds, 20 $\frac{1}{4}$. Number of students of 1884-'85, according to duration of attendance: 1st year, 170; 2d, 64; 3d, 44; 4th, 14; 5th, 8; 6th, 1; 7th, 1; 8th, 1. Total, 303.

seems to me, of introducing it into many of our lower institutions of learning also. We are told by Professor Charles F. Smith, of Vanderbilt University, in an article on "Southern Colleges and Schools" in the *Atlantic Monthly* for October, 1884 (p. 548), that "at least *thirty-five* Southern colleges and universities have adopted this system, following the example of the University of Virginia." I am inclined, however, to agree with the President of Tulane University, who is quoted in the above article as saying (p. 551): "It is just as demoralizing for a college to invade the domain of true university work as for a preparatory school to attempt to be a college"; and again: "While I approve of the 'elective system' for *real* universities, I regard its application to colleges and schools as a misfortune."

The elective system as it prevails in the University of Virginia, which has never known any other system, has been often misunderstood. It has been sometime imagined that the University of Virginia confers a *titled* academic degree for any combination of studies that the student himself may select, provided that he fulfills the requirements of the written examinations. This is, of course, an entire mistake. There is attached to each school the degree of *graduate* in that school, conferred on completion of the entire course taught in that school, which is tested by means of rigid written examinations, on which the student is required to attain at least three-fourths of the total value of the questions. A student who has received this diploma of graduation in Latin, say, is entitled to call himself a "graduate of the University of Virginia *in Latin*;" and so for all other schools. In some schools, where the subjects are capable of division, the degree of *proficient* is similarly conferred on completion of certain specified partial courses in these schools, and in a few schools the attainment of *two* such proficiencies on distinct subjects constitutes *graduation* in the school. These degrees, however, are not *titled* degrees. The requirements for titled degrees are strictly specified.¹ In some of these degrees there is no option possible, but certain fixed requirements are made, which the student must fulfill if he wishes the particular degree; in others option is permitted within very narrow limits; and in only *one*—the recently-established degree of bachelor of philosophy—does the option vary to the extent of *one-half* of the academic schools of the University, graduation in *five* schools, *any three* of the *six* literary and *any two* of the *four* scientific schools, being requisite for the attainment of this degree, which is, to my mind, more consonant with the genius of the elective system and of a university than any other one of the bachelor's degrees. It will thus be seen that the requirements of the University of Virginia are stricter with respect to subjects for the titled degrees than those of many institutions which still retain the curriculum system; which fact, combined with the high standard requisite for graduation in each school, will account for the small number of titled degrees con-

¹ For these see Annual Catalogue.

ferred by the University. In respect to titled degrees, there is another point which deserves mention. The B. A. degree is not preliminary to the M. A. degree, as in most institutions; it is merely a degree conferred for lower attainments. A student may attain the M. A. degree without ever having received the B. A. degree, or, in certain cases, without ever having studied some of the subjects specified for the B. A. degree, as in this last a limited substitution is allowed. Again, a student may receive the B. A. degree and never attain the M. A. degree, for it is not conferred *in course*, but only after graduation in the specified schools. The two degrees have, then, no relation to each other, and, as a matter of fact, the M. A. degree was established in 1831, seventeen years before the institution of the B. A. degree, the only degree originally instituted being that of *graduate* in a *school*, which may be called the basis of all degrees. Just here I may be permitted to correct a slight error into which Professor C. F. Smith has fallen, in the article above referred to, with reference to the requirements for the M. A. degree in the University of Virginia. There is no such "student public opinion" which "hold students to a certain order of studies" (*loc. cit.* p. 549) as that with which the University is credited. I presume none would be more surprised than the students themselves to hear that such "public opinion" was reported to exist. The illustration given, namely, that "a student who has taken French and Spanish as the two modern languages for his [M. A.] degree found, after he had gotten his certificates of proficiency [read, *diplomas of graduation*], that student public opinion regarded no other modern language as an equivalent for German for the M. A. degree, and he therefore took German in addition,"—must have been based on misinformation as to the requirements for the M. A. degree. From 1832, when graduation in the school of Modern Languages was first required for the M. A. degree, to 1859 the student was at liberty to take *any two* of the four modern languages taught for his M. A. degree. In 1859 the requirement of French and German as *the two* modern languages necessary for this degree was made obligatory, and has so continued ever since. It is the Faculty, under approval of the Board of Visitors, that regulates the requirements for all degrees at the University of Virginia, as at other institutions, and no "student public opinion" affects these or concerns itself in any way with the order of studies that any student chooses to pursue. As already stated, if the student is a candidate for a *titled* degree, he finds the requirements strictly specified; if not, he is at liberty to study any subjects he pleases, and the only concern of the Faculty is to see that his time is fully occupied, which is sought to be effected by the requirement that he must enter at least *three* schools, unless special circumstances exempt him from it, and that, having entered these schools of his own choice, he attends the lectures regularly and discharges the duties incumbent upon him. If the student is a candidate for *any* titled degree, he will find, also,

that no limit of time is specified for its attainment; this depends entirely upon his ability to fulfill the requirements. Of *nine* M. A. graduates of 1884, the time of attendance at the University varied from three years to six, the usual time being three and four years. The *one* B. S. had attended for two years, and the *one* B. A. for six years. (I should add that the last was a professor's son, who had entered quite young,—only fifteen years of age,—and had therefore gone very slowly through the course.) In like manner graduation in a *school* is not dependent upon the time of attendance. While a student who is well prepared may graduate in a particular school the first year, another may take several years to accomplish graduation; and cases have occurred where a student has attended the senior class of the same school for three years, and still failed to graduate. As there is no annual promotion from class to class, as in a curriculum, the element of time does not enter, and a student may accomplish his course fast or slow, according to his inclination and ability. The same standard is set for all, and it must be reached regardless of time. There is also no entrance examination, except for Virginia students who desire free tuition,—and this is of a very elementary character in each school,—so that no student is rejected for lack of preparation. Upon the student himself rests the responsibility of undertaking the courses prescribed. In the schools of Greek and Mathematics there are three classes,—junior, intermediate, and senior,—and in those of Latin, Modern Languages (that is, in French and in German), and Natural Philosophy, there are two classes, junior and senior, and the student enters whichever one, after consultation with the professor, he finds himself prepared for; but only those who complete the course of the *senior* class can apply for graduation in the school.

The class-work during the year, consisting of the preparation of certain portions of the text-books, the writing of exercises in the languages, and the preparation of the notes taken from the oral lectures of the professor, is by no means all of the student's work. In all the language-classes certain authors are assigned to be read privately, from which reading of the senior classes one of the pieces for translation in the graduation examination is usually taken, the other being taken from the classical writers of the language at will. The pieces for translation in the graduation examination are never taken from what has been read in the class-room. It was formerly customary to leave to the student himself the selection of his private, or extra, reading, both pieces for translation in the examination being taken from the classical writers of the language at will, but now the so-called "parallel-reading" is assigned by the professor at the beginning of the session, and the student reads it from time to time during the year. In the mathematical classes extra problems are assigned for solution each week, or even each day, so that the student's original power for this kind of work is continually tested. In some other schools a course of parallel-reading

in connection with the subjects studied—or corresponding private work in addition to that of the class-room—is assigned, the object being to encourage the habit of private study along with the preparation of a certain portion of the text-book or a certain quantity of lecture-notes from day to day. The proper preparation of this last also is tested by careful questioning at each lecture on the portion of the text-book assigned and on the subjects of the preceding lecture.

The student's presence at each lecture is ascertained by a regular roll-call, and if his absences reach as many as three during the month in any *one* school without valid excuse, his name is reported to the Faculty, and he is admonished to be more particular in attendance. Also the number of times that he has absented himself from lectures in each school, and a brief statement as to how he is doing, are entered upon the monthly report regularly rendered to his parents. A student who is persistently idle and neglectful of admonition, or whose conduct is deserving of severe censure, is usually informed at the close of the session that his presence during the following session will be dispensed with; or, in flagrant cases, his parents are requested to withdraw him forthwith. It may be truthfully said that cases of this kind seldom arise, and I do not suppose that any institution in the country enjoys greater immunity from bad conduct on the part of its students than the University of Virginia. Every student is treated as a gentleman, he respects himself as such, and conducts himself accordingly, and cause for censure very seldom arises. Supposing that the student has applied himself to his studies, and maintained a good class-standing during the year, which is determined by the regularity of his attendance at lectures and by the judgment of the professor as to the student's answers in the class questioning,—for there is no marking-system in vogue in the University,—he presents himself for the written examinations. These occur twice during the year, in February and in June, and in some schools the two examinations count as of equal value, being on different portions of the course, while in others the whole stress is laid on the *final* examinations. The professor endeavors in these examinations by a series of questions, some of which often require lengthy answers, to test *thoroughly* the student's knowledge. A list of examination questions is often very deceptive; so much depends upon the character and extent of the answer required, and even upon the judgment of the examiner. While the professor in each school sets the questions and examines the papers, two other professors along with him constitute the committee of examination for that school, and any question that may arise relative to the examination or to the student's papers is decided by the committee and not by the professor alone. The examinations for graduation last usually from six to eight hours on each subject, though sometimes, in the case of students who write slowly, they may extend to ten hours or more. They are seldom limited to a shorter period than six hours, so that a student is not re-

quired to write against time; he is given a full opportunity to state what he knows, even if he may think slowly. As already stated, he must attain *three-fourths* of the total value of the questions, or he fails of graduation, and in the professional schools the standard is higher, being *four-fifths* in the Medical Department, and *five-sixths* in the Law Department. Each student appends to his examination paper a pledge that he has "neither given nor received any assistance during the examination," which pledge is most rigidly observed as a point of honor by all the students. I have never known, personally, of but *one* violation of this pledge, and in that case a committee of his fellow-students waited upon the offender and informed him that he must leave the University, which he did forthwith. I have heard that a few similar cases have occurred in the history of the University, which were similarly treated. Here it is "student public opinion" that regulates the matter and sets the tone of the University. A violation of the examination pledge may not even reach the ears of the Faculty, but is dealt with by the students themselves. It is simply an impossibility for any Faculty to regulate this, and it must be left to the honor of the students. The University of Virginia is not peculiar, however, in this respect, for the same tone and practice exist in other institutions in Virginia and the southern States, and have extended to the preparatory schools also. They may, too, exist in institutions in the Northern and Western States, but as to this I am not so well informed.

Thus by means of class teaching and private study during the year, and rigid written examinations at the close, the University of Virginia endeavors to secure *thoroughness* of attainment on the part of its students. A diploma of graduation in any school is an evidence that the student has worked hard on the subjects taught in that school, and has come up to the standard required, whether he has spent one, two, or three years in obtaining his diploma. A *titled* degree is evidence that the student has accomplished such hard work in several specified schools, and as the M. A. degree requires graduation in more schools than any other, it has always been regarded as the highest honor of the University.

There have been established, however, recently, Doctorates of Letters, Science, and Philosophy, which require that a student who has obtained the corresponding Bachelor's degree, or, in the case of the last, the degree of B. A. or of B. Ph., shall pursue post-graduate courses in *two* schools of his own selection out of those in which he has graduated. His proficiency in these courses is tested by theses and examinations, and while no limit of time is fixed, it is estimated that the completion of the post-graduate courses will require at least two years of study after attainment of the Bachelor's degree. The candidate's thesis must show independent research in the subject of his selection, and, on approval, must be printed. The effort is thus made by means of the Doctorates to encourage and reward *specialization*. The system has been

in operation too short a time as yet to produce results, but there are now certain students pursuing post-graduate courses who will apply for the Doctorates in due time.¹

It deserves to be added here that no *honorary* degree is conferred by the University of Virginia. It may be taken for granted that any one of its graduates who writes a titled degree after his name has worked hard for it, and has attained on the written examinations the standard requisite for graduation in the several schools specified for that degree.

In order not to prolong this paper to too great length, it remains to notice briefly, in conclusion, the character of the preparation necessary for *academic* students to enter the University of Virginia profitably. Professional students, of course, being over twenty-one years of age, will enter with whatever preparation they may have been able to acquire, and will profit accordingly. From the average age of entrance of the academic students, already stated as about nineteen years, it will be seen that they have attained greater maturity of mind than the first-year students of many institutions of learning, and their preparation should correspond.

In several schools of the University no previous knowledge of the subjects taught is required, and a student may enter these schools without further preparation than is implied by the possession of a good common English education, such as the highest grade of public schools can supply, for the teaching begins with the elements of the subject, as in chemistry, for example, or moral philosophy; but some maturity of mind is requisite in order to profit by the courses taught. In judging of this preparation, then, it will be necessary to take those subjects which the preparatory schools profess to teach, namely, Latin, Greek, mathematics, French, and German, if, indeed, these last can be rightly added. I wish I could add English also, but as yet the courses in English are so meager and so varied in the preparatory schools that one cannot, for the large majority of students, count upon more than instruction in the ordinary English grammar, and in the elementary principles of composition and rhetoric. There are some important exceptions to this statement, but I think that I speak rightly as regards the English course taught in the great majority of preparatory schools in the South, which is the chief constituency of the University of Virginia, and possibly in the North and West,—but of these I speak under correction. In my judgment, the great want in most of our preparatory schools is a thorough course in English parallel with the courses in Latin, Greek, and mathematics, and of equal importance. We are not so deficient in good preparatory schools, at least in Virginia, as one would infer from a letter of Professor W. M. Baskervill, of Vanderbilt University, printed

¹ The degree of Doctor of Philosophy was conferred for the first time in 1885, and it was in that year also decided to recognize the B. A. degree from other reputable institutions as a preliminary to this Doctorate, the requirement, however, of graduation in the two selected schools of the University being still maintained.

in *The Nation* of December 18, 1884 (No. 1016), in which, after enumerating five schools by name,—one in North Carolina, one in Tennessee, and three in Virginia,—he adds: “All the rest of the South cannot add five more such schools to this list.” I would beg leave to say that I can easily add, from Virginia alone, “*five* more such schools,” and over, whose course is equally as high in grade as that of those mentioned, and, in fact, a colleague informed me that he could count *fifteen*. But these schools have not yet established full and thorough courses in English equal in extent and importance to their courses in classics, mathematics, and modern languages, though I look hopefully for this to come in time, even if something else must “go by the board.” While our schools are doing good work, and sending up some students every year prepared to enter the senior classes in the university, they are not now equal in numbers, nor, perhaps, in the grade of their work, to the schools in what was “the golden age” for Virginia preparatory schools, and for the University,—the decade from 1850 to 1860. Then there were at least a half-dozen schools in the State, whose number of boarding-pupils varied from sixty to a hundred, and several others with a less number, all preparatory to the University, and drawing their pupils from all parts of the South. The University during this period was in its most flourishing condition, having, for at least six years successively, over six hundred students in attendance,—nearly four hundred of whom were *academic* students,—coming from all of the Southern States from Maryland to Texas. Almost all of these preparatory schools either were conducted by graduates, usually M. A.’s of the university, or drew their principal teachers from it. Having been educated in one of these schools, and having taught in another, I may be permitted to speak from personal experience of the preparation afforded, as an illustration of the school course. In the school attended we had been reading, for three years, the higher Latin and Greek authors,—others having been previously studied,—of which I recall, in Latin, Tacitus and Juvenal, Plautus and Terence, Cicero’s Letters and Tusculan Disputations; and, in Greek, Euripides, Sophocles, Thucydides, and Theocritus,—and we had written weekly exercises in Latin and Greek composition, retranslating into these languages a piece of English translated from some classical author; we had studied trigonometry and surveying, analytical and descriptive geometry, and the class succeeding ours studied also the differential and integral calculus; we had pursued a French course during the three years, reading lastly Racine and Molière, and writing weekly exercises. I do not now recall any English studies pursued, except spelling, which was rigidly insisted on for the whole school, and composition and declamation,—for the time of English was not yet. I cannot say that all, or even a majority, of the students entering the University enjoyed this amount of preparation, but it was not any too much for entering the *senior* classes in the respective schools, and any student who desired to graduate the first year in the schools named must

have had somewhat equivalent preparation, even if he had not read quite as much Latin and Greek. I speak of "senior classes," and of "graduation the first year," because a student may enter the lower classes in the schools of Latin, Greek, mathematics, and modern languages, with very much less preparation, or he may even enter the senior classes and profit by the instruction given, but he will not graduate the first year. Comparing the courses taught in these schools of the University *now* with those taught twenty-five years ago, I should say that graduation in Latin and mathematics is somewhat more difficult now than it was then; in Greek and modern languages it is about the same. The preparatory schools have, therefore, now a somewhat harder task than they had then, and, with some exceptions, it does not seem to me that they fulfill it as well, but I may be mistaken. Education in Virginia, if not in the whole South, does not seem to have recovered from the great cataclysm, notwithstanding twenty years have elapsed, and a new generation has come on the scene. The University of Virginia is certainly now much better equipped for its work than ever before. Its *thirteen* schools of 1860 have expanded to *nineteen*; it possesses a chemical laboratory and a museum of natural history and geology of extraordinary value; its gifts, endowments, and appropriations are greater than at any former period; and it has just been provided with an endowed observatory and a refracting telescope equal to any in this country, and excelled by few in Europe. That its students are not as numerous as formerly is due, in my opinion, to two causes,—the one, perfectly just in itself and not to be regretted but in its effect, that other southern States are building up their own institutions, and are educating for themselves the students whom Virginia formerly educated for them; in this they are wise, and are to be congratulated, and no lover of education would wish to see them take one step backward; the other cause is, I fear, not so creditable to our people, as a whole, and here I include Virginia, as well as other southern States; it is, that there is not as great a desire for higher education as there once was; our people have been occupied with their material interests, and have starved their minds; young men are growing up all around us with a mere smattering of education, but as it is sufficient to enable them to enter upon an agricultural, manufacturing, mercantile, or commercial life, they are satisfied; education costs money and postpones the time for making money, and we are content to do without it. But the "three R's" will not suffice; the education given in our public schools is very desirable as far as it goes, and these schools should, by all means, be extended; but, if we are content to stop there, it will not answer; we can never rear a cultured community on the rudiments of learning; we can never take the position we once occupied in the statesmanship of this great country, nor even hold our own, if our higher institutions of learning are neglected.

The so-called "New South" has developed in many ways, has expanded prodigiously, from a material point of view, and has extended

the blessings of elementary education to a much larger number than ever before. But I question seriously whether, in proportion to the population, there are as many young men now seeking a higher education as there were in 1860.¹ Some who write about the condition of education in the South previous to 1860 do not know what was the real condition of affairs. They do not reflect that the higher institutions of learning in each State, and the private schools preparatory to them, were generally well attended, and that the character of the liberal education supplied by them was in no whit inferior, if it was not superior, to what it is now. While we have broadened, we have not deepened. Lack of private means, doubtless, has had much to do with this, but as material interests have progressed, this lack is being gradually supplied. The caution which, it seems to me, is now most needed by the people of the South is not to let regard for material interests override consideration of intellectual growth. Mind must rule, and mind must have the opportunity of being developed to its highest capacity if we would keep pace with the intellectual progress of the world. Our higher institutions of learning must be cherished, not only supported from the public funds, but aided by private benefactions, and especially sustained by receiving for education the sons of all who can afford to send their sons to be educated. With much increased facilities for instruction, the colleges and universities should not lack students, for whom these facilities are provided. Higher education should be at least as highly appreciated now as it was by our fathers, or the result will inevitably be seen in the career of our sons. We cannot afford to neglect the higher education, for, if we do, it will undoubtedly react upon the lower, and we shall stand before the world a half-educated people, regardless of our most important interests. Moreover, we can never contribute our share to the literature of the world unless we lay the foundation broad and deep. Writing novels and works in the negro dialect is not contributing to the highest forms of literature. Does any of this ephemeral literature, or all of it together, deserve to be placed beside the papers which emanated from the statesmen of the past, or the speeches with which the halls of legislation once resounded? Let us not deceive ourselves. Let us realize that the higher education must be maintained, and that we must take advantage of it if we would be an educated people; that there is a higher life than the mere material, and that making money is not the chief end of man.

This sketch of the way in which the University of Virginia is endeavoring to do its part towards securing that *thoroughness* in the higher education which is so essential to success, is offered as a contribution

¹ This view is expressed also in two thoughtful and well-written articles on "Education in the South," which appeared in the Nashville *Christian Advocate* of January 24 and 31, 1885, but the anonymous writer is rather pessimistic in regard to education, not only in the South, but in the whole country.

to the general educational work in this country, and especially as a plain description of one modest phase of that work.

APPENDIX.

DEGREES.

No honorary degree is conferred by the University of Virginia. The degrees are conferred only upon examination, as follows :

1. A Certificate of Proficiency is conferred on one who has passed examination on any of the following special subjects : Anglo-Saxon, English language, rhetoric and English literature, general history, political economy and science of society, logic, philosophy, junior and intermediate mathematics, junior physics, agricultural chemistry, geology, mineralogy, botany, physiology, human anatomy, medical jurisprudence, pharmacy, and international and constitutional law.

2. A Diploma of Graduation is conferred on one who has passed examination on any of the following general courses : Latin, Greek, French, German, Spanish, Italian, modern languages (any two of the last four), English, historical science, moral philosophy, pure mathematics, mixed mathematics, applied mathematics, natural philosophy, practical physics, practical astronomy, general chemistry, industrial chemistry, analytical chemistry, mineralogy and geology, natural history and geology, and agriculture, zoology, and botany.

Academical degrees with titles.

1. The title Bachelor of Letters of the University of Virginia (*B. Let. Univ. Va.*) is conferred on one who has graduated in Latin, Greek, and moral philosophy, and in modern languages, or English, or historical science.

2. The title Bachelor of Science of the University of Virginia (*B. S. Univ. Va.*) is conferred on one who has graduated in pure mathematics, natural philosophy, general chemistry, and natural history and geology.

3. The title Bachelor of Philosophy of the University of Virginia (*B. Ph. Univ. Va.*) is conferred on one who has graduated in any three of the following : Latin, Greek, French and German, English, historical science, and moral philosophy ; and in any two of the following : pure mathematics, natural philosophy, general chemistry, and natural history and geology.

4. The title Bachelor of Arts of the University of Virginia (*B. A. Univ. Va.*) is conferred on one who has attained : First, a Distinction ($\frac{3}{4}$) in the work of senior Latin, and of junior and intermediate Greek, and a Proficiency in junior and intermediate mathematics, in junior physics, and in either class of moral philosophy ; second, any two of the following : a Distinction in a prescribed course of general chemistry, a Proficiency in geology, in either class of English, in either class of historical science, and a Diploma in either French or German ; third, Graduation in any two of the ten schools indicated.

N. B.—The examination in senior Latin for this degree is limited in the translation of Latin into English to the Latin read in the lecture-room, and in the translation of English into Latin to a designated one-fourth of the exercise assigned for graduation.

5. The title Doctor of Letters of the University of Virginia (*D. Let. Univ. Va.*) is conferred on one who has attained the degree Bachelor of Letters, and accomplished a graduate course in any two or more of the literary schools.

6. The title Doctor of Science of the University of Virginia (*D. S. Univ. Va.*) is conferred on one who has attained the degree Bachelor of Science, and accomplished a graduate course in any two or more of the scientific schools.

7. The title Doctor of Philosophy of the University of Virginia (*D. Ph. Univ. Va.*) is conferred on one who has attained the degree Bachelor of Philosophy, or Bachelor of

Arts, and accomplished a graduate course in any two or more of the literary schools, or in any two or more of the scientific schools.

N. B.—The candidate for a doctorate is also required to prepare and have printed a fortnight before Public Day an approved thesis, showing independent research in the subjects of one or other, as he may elect, of the schools in which he pursues a graduate course. Candidates for the Doctorate of Philosophy may come up for examination at any time which the committee of the examination may fix upon.

Graduation in a school is prerequisite to admission to the advanced graduate course of that school. Graduation in practical astronomy may replace the graduate course in mathematics and natural philosophy. The elections of a candidate for a doctorate are subject to the approval of the Faculty.

8. The title Master of Arts of the University of Virginia (*M. A. Univ. Va.*) is conferred on one who has graduated in Latin, Greek, French, and German, moral philosophy, pure mathematics, natural philosophy, and general chemistry.

Professional degrees with titles.

1. The title Bachelor of Law (*B. L.*) is conferred on one who has passed examination on all the subjects of instruction in the schools of the Law Department.

2. The title Doctor of Medicine (*M. D.*) is conferred on one who has passed examination on all the subjects of instruction in the schools of the Medical Department.

N. B.—A candidate for the degree Doctor of Medicine, who in a previous session has become a Proficient in physiology, anatomy, or medical jurisprudence, or a Graduate in general chemistry, is not required to stand examination in these subjects anew. The same rule applies to a candidate for the degree of Bachelor of Law, who is a Proficient in international and constitutional law.

3. The title Civil Engineer (*C. E.*) is conferred on one who has attained a Proficiency in junior and intermediate mathematics, accomplished a prescribed course on the infinitesimal calculus, and graduated in natural philosophy, general or industrial chemistry, mineralogy and geology, and applied mathematics in the course of civil engineering.

4. The title Mining Engineer (*M. E.*) is conferred on one who has attained a Proficiency in junior and intermediate mathematics and in junior physics, accomplished a prescribed course on the infinitesimal calculus, and graduated in general and industrial chemistry, analytical chemistry, mineralogy and geology, and applied mathematics in the course of mining engineering.

5. The title of Bachelor of Scientific Agriculture (*B. S. A.*) is conferred on one who has attained a Distinction in junior applied mathematics and in analytical chemistry, and a Proficiency in junior physics and in agricultural chemistry, and graduated in general and industrial chemistry, natural history and geology, and agriculture, zoology and botany.

There was no discussion upon Prof. Garnett's paper, and, after the announcement of the programme for the next session, at 12.40 o'clock P. M. the Association adjourned.

SECOND SESSION.

The second session of the Department was called to order at ten o'clock A. M., Wednesday, Feb. 25th, Hon. JOHN HANCOCK presiding, and prayer was offered by Rev. L. G. BARBOUR.

The CHAIRMAN: I am requested by Dr. Traver, of Leland University, to extend to the educators who may be in the city a cordial invitation to visit that institution.

The SECRETARY: I am requested by the Treasurer of the National Association to state that the committee in charge of the publication of

the proceedings of the meeting at Madison will have the volume ready for delivery to members about the first of March. The volume will be unusually large, and will be valuable. The Association is obliged to defray the cost of publication, which will be about \$500. The Treasurer desires that no volumes shall be sent out that will not positively reach persons desiring them. It is therefore requested that all persons desiring copies will forward their present address to N. A. Calkins, 124 East 80th St., New York City, and also send fifteen cents in defrayment of postage.

Dr. E. E. WHITE, of Cincinnati, O., then read the following paper:

A TRUE COURSE OF ELEMENTARY INSTRUCTION; ITS PRINCIPLES
AND METHODS.

Education as an art is based primarily on the nature of the being educated. This fact is illustrated, not only in the education of different classes of human beings, as infants and adults, the blind, the deaf, and the feeble-minded, but also in the training of different brute animals, as the horse, the dog, and the monkey.

It follows from this fact that the devising of proper methods of education for any class of human beings involves a knowledge of their educable nature, and hence the devising of methods and courses of school education involves a knowledge of the nature of children and youth, and especially of their *psychical nature*.

How is this guiding knowledge best obtained? It is believed to be best reached by a careful analysis of psychical processes and powers as revealed in consciousness, and then determining the relations of these processes to each other and the relative activity of the corresponding powers in the successive periods of school life, by a wide and careful comparison of children of different ages and conditions. The true basis of child psychology is general psychology.

We can only give a brief summary of the results reached in an earnest attempt to pursue the line of inquiry thus suggested.

Analysis of Psychical Processes and Powers.

The human soul is capable of three distinct activities,—*knowing*, *feeling*, and *willing*. The power of the soul to know is called the *Intellect*; the power to feel, the *Sensibility*; the power to will, the *Will*.

These three capabilities, or powers, of the soul are called *Faculties*. A faculty is not a separate organ or part of the soul, but a power of the soul as a unit. The human soul is a unit in essence, with a trinity of distinct powers or capabilities.

It is also important to observe that the intellect, sensibility, and will are distinct, but not independent, powers or faculties. They act and react upon each other, and their interactions are marvelously blended in many complex psychical acts and states. They condition each other.

For pedagogical reasons, we would prefer to begin our analysis with the Sensibility, but the limits of this address compel us to omit the phenomena of the Sensibility and the Will, and pass at once to an analysis of the processes and powers of the

INTELLECT.

To know an object is to be certain that it is, and hence knowing may be defined as the perceiving of the certain existence of an object of knowledge.

I. The Intellect is endowed with the power to know directly and immediately *present objects of knowledge*. This power is called the *Presentative Faculty*.

The present objects of knowledge, thus known by the Presentative Faculty, include (1) subjective or psychical objects—the acts and states of the soul and the soul itself; (2) objective or material objects; and (3) the necessary relations between objects of knowledge, as the relations of space, time, cause and effect, means and end, design, etc.

The power of the soul to know directly its own acts and states and itself as the knower is called *Consciousness*. On the certainty of this subjective perception depends the validity of all knowledge.

The power of the soul to know directly external material objects is called *Perception*; and since the soul perceives physical phenomena through, or by means of, the six senses, this power may properly be called *sense-perceptive*.

The power of the soul to perceive or know directly the necessary relations of objects, *i. e.*, to know necessary truths, is called *Intuition*. The necessary relations of objects are known directly and immediately, and the act is *presentative*.

Every act of the presentative faculty results in a psychical product. The products of consciousness and intuition are called *ideas*, and the products of sense-perception, *percepts* and *concepts*—a percept being the result of a single act of perception through a single sense, and a concept being a synthesized whole, composed of several percepts and ideas. All sense-concepts are *individual*, that is, they represent individual objects.

What would be man's intellectual condition were he endowed only with this presentative power—the power to know present objects of knowledge? It is evident that the products of consciousness, sense-perception, and intuition would constitute the sum total of human knowledge, and *each of these would vanish with the act that produces it*. There would be no past in consciousness and no anticipated future. The conscious psychical life of every human being would be its present—a moving point. The so-called universe of man's knowledge would be bounded by the limited reach of the physical senses, and, without the aid of the higher powers of the mind, as hereafter shown, this reach would indeed be very limited. The effects produced in the sensorium by material objects, through the senses, are at best but very imperfect *indicia*

of what the mind actually sees. In all sense-perception, the mind, by the power of thought, perceives much more than the eye or other sense discloses.

II. But the Intellect is further endowed with the power to represent to itself and reknow objects previously known—to reproduce, in a sense, its past experience. This power of the Intellect is called the *Representative Faculty*.

The power of the mind to represent an object previously known without recognizing it as an object of previous cognition is *Simple Representation*. This is the basis of what is called *Phantasy*.

The power of the soul to represent and reknow an object previously known is *Memory*. Memory includes two distinct acts, to wit: (1) the representing of an object previously known, and (2) the reknowing of it. It includes, in other words, *Representation* and *Recognition*.

The power of the mind to represent and *modify*, or *recombine*, objects previously known is called the *Imagination*. It is this power to *modify* objects of previous cognition that distinguishes the imagination from memory, which represents and reknows without modification, and from simple representation or pure phantasy, which represents without either recognition or modification. The imagination is not only the representer, but the modifier, constructor, and creator of psychical images. Phantasy may passively or wildly recombine represented objects, as in dreams and delirium. The imagination acts under the guidance and control of the intellect and the will.

It seems important to note, in passing, that the imagination has three phases of activity—*modifying*, *constructive*, and *creative*. The modifying phase includes, (1) the imagining of one known object to be another known object, as a broom to be a horse, or a doll to be a live baby; and (2) the conceiving of a known object, material or spiritual, enlarged or diminished in size or intensity, or otherwise changed in some quality or attribute, as the conceiving of a mouse to be as large as a horse, or a horse to be as small as a mouse, snow to be red, ice to be warm, etc.

The constructive phase is the combining of known psychical materials presented by another mind into suggested wholes, as the imagining of a house, a tree, or an animal, from a few lines drawn on paper or other pictorial representation, or from a description in words, oral or written.

The creative phase is the construction of new wholes from materials furnished by representation, the whole thus constructed being an original creation, as the imagining of an unseen landscape, a dramatic scene that represents no real occurrence, etc. It is this phase of imagination that furnishes the artist, the inventor, and the discoverer with their ideals, and that characterizes the poet, the dramatist, and the novelist.

In all forms of its activity the imagination uses the materials furnished by experience. It creates no new element. The painter cannot imagine a new color, nor can the dramatist imagine a new emotion, affection, or desire.

What knowledge would be attainable by man, and what would be his intellectual condition, were the intellect endowed only with the presentative and representative powers? Since every object known directly by the presentative faculty is *individual* (the intuitions possibly excepted), every representative object would be individual, including the creations of the imagination, and hence all knowledge would relate to *individual objects*, and each man's knowledge would be limited to his *individual experience*. His language, if any, would be limited to the few vocal and visual signs which instinct marvelously interprets. The sentence, if not the word, would be impossible.

III. But the soul is endowed with the further power to form and apply general concepts and ideas. This psychical process is *thinking*, and its product *thought*. The power to think is called the *Rational Faculty*, or *Thought Faculty*, or more simply, *Thought*.

The simplest act of thinking is the forming of the general concepts or notions which represent *classes* of objects. It includes comparison, analysis, abstraction, synthesis, and generalization; but since these processes all assist in forming the general concept, the entire process may properly be called *Conceptive Generalization*, or, more simply, *Conception*. The forming of the general concept is the primary act of thinking. Each general concept or idea may be represented by a sign or *word*. This is the primary source of words. The applying of a general concept to the individual objects which it represents and arranging them in a group under it is *Classification*.

The next thought process is the comparing of objects of knowledge and formally affirming their likeness or unlikeness. The concepts *grass* and *herb* may, for example, be compared, and their discerned likeness affirmed by the sentence, *Grass is an herb*. This thought process is called *formal judging*, to distinguish it from the comparison, or *simple judging*, involved in conception or the forming of the general concept. The power of formal judging is called *Formal Judgment*, or, more briefly, *Judgment*.

It is thus seen that judgment is the psychical source of what are called *facts*—the affirmed results of observation and thought. A fact may be defined as a true judgment formally affirmed. A judgment formally expressed in words is a proposition or *sentence*, and thus by formal judgment we pass from words as such to sentences, or language proper.

But the tendency of thought is to pass beyond the particular or general facts of judgment, limited to known objects, to universal truths, and hence the third and final thought process is *the forming and applying of general facts or universal truths*. This form of thinking is called *reasoning*, and the power thus to think is called the *Reason*.

In reasoning the mind passes from particular facts as *reasons* to a general truth, or from a general truth to the included particular facts. It is thus seen that there are two forms or processes of reasoning, to

wit: (1) the inducing of a general truth from particular facts, called *Induction*, and (2) the deducing of particular facts from a general truth, called *Deduction*. In inductive reasoning the mind passes from particulars to a general; in deductive reasoning it passes from generals to particulars.¹

The foregoing analysis of psychical processes and powers brings us to an important inquiry respecting the—

Order of Activity and Development of the Intellectual Powers.

The presentative faculty awakens into activity before the representative, and both of these faculties before the thought faculty. This order is a *psychical necessity*. It is impossible for the mind to recall and represent an object not previously known, and it is equally impossible for the mind to form and apply general concepts of any kind if it be not in possession of individual concepts and ideas to compare and generalize. In activity both consciousness and sense-perception must precede memory, and consciousness, sense-perception, and memory must precede conception, the simplest form of thought activity.

In like manner and for a like reason, the activity of the several powers of the same faculty and the higher phases of activity of the same power are conditioned upon the lower.

Sense-perception is conditioned upon sensation—the primary psychical act, and consciousness is conditioned upon both sensation and perception. The cognition of objects of knowledge must condition the intuitive perception of their necessary relations, and, in turn, the intuitions condition the completed acts of sense-perception.

It is not meant that there is necessarily a conscious interval between these related presentative acts. Consciousness accompanies and blends with the acts and states which it perceives, and the intuitions are blended with the acts of perception and consciousness. The idea of extension arises in connection with and conditions the perception of material bodies as extended.

The activity of the three representative powers follows the same order. Memory is conditioned upon simple representation, since an object previously known must be represented to be reknown, and the imagination is conditioned upon both simple representation and memory, since these furnish the imagination with the materials which it modifies and recombines into new wholes. The higher phases of the

¹There is an important distinction between a general fact of judgment and an induction. A general judgment includes only known objects; an induction includes all objects of a class, known or unknown. I have seen, for example, several elephants and have observed that each has a proboscis, or trunk. I now generalize these particular observations into the fact, *All these elephants have trunks*, which is a formal judgment. If now I enlarge this general judgment by an inference, based on some discovered *reason*, to the general fact, *All elephants have trunks*, I make an induction—a general assertion that includes all elephants, known and unknown. Every sure induction is an important addition to our real knowledge.

imagination likewise succeed the lower. It is not easy to determine which of its two modifying phases appears first, since they both appear very early, as every nursery clearly shows. The constructive phase appears later, and this is succeeded by the creative phase. It is not meant that these successive phases wholly disappear before the higher phase appears. They *characterize* the activity of the imagination in the order indicated.

The same order is observed in the activity of the several thought powers. Conceptive generalization precedes formal judging, and both conception and formal judging precede reasoning. It is thus seen that reasoning is conditioned upon judging, and judging upon conception.

The order observed in the activity of the several intellectual powers also prevails in their development. The presentative faculty reaches what may be called its maximum natural power before the representative, and both before thought. The last of the representative powers to reach an activity and energy equal to that of the presentative power is the creative imagination, and the last of the thought powers to reach a like development is reasoning, the power of deductive reasoning appearing and developing later than that of inductive.

There are considerable intervals between the periods in which the higher faculties reach a development equal to that of the lower, but it is an error to infer that there are corresponding intervals between their awakenings into activity. The first conscious acts of perception and memory accompany each other; the forming of general concepts and ideas is near the synthesis of sense-concepts; formal judgment follows conception closely, and inductive reasoning appears only a little later. The two powers which awaken into activity latest are the creative imagination and deductive reasoning.

But how early do the several intellectual powers become active, and what is their relative activity and energy in the successive periods of the child's life?

The answers to these important questions can only be determined by the observation and study of children, and fortunately this is not a new field of inquiry. No other beings have been so carefully and lovingly studied. The recorded results of these observations cover many centuries, and they present child life under many and diverse conditions. This study of children has been greatly stimulated in later years by the writings of Comenius, Locke, Rousseau, Pestalozzi, Froebel, and other educational reformers, and it is now receiving the earnest attention of progressive educators both in this country and in Europe.

The study of individual children is rendered difficult by their marvelous power to divine the answer in the mind of the questioner, and the equally marvelous facility with which they use words with or without the ideas which they represent. There is also great difficulty in applying the general conclusion reached to individual cases—a fact due to the marked differences among children of the same age and often of the same family.

One child may possess a power of imagination at six years of age which a brother or sister may not reach before sixteen, and like striking contrasts are observed in the development of the several thought-powers, and especially of the reason. But notwithstanding the difficulties involved, the results already reached by this child-study indicate, with some clearness, the psychical activity of children at different ages; and this is especially true when these results are interpreted in the light of general psychology.

The accompanying diagram represents the results of my study of this problem. It is designed to show the activity and energy (more especially the activity) of the several intellectual powers of *the average child* from birth to twenty years of age. It seems unnecessary to add that, like all graphic devices, it represents the facts only *approximately*.

[A large graphic chart was here presented and explained.]

What light do these psychical facts throw on methods and courses of instruction? It is believed that they clearly disclose the following principles—the most important that underlie the art of teaching.

PRINCIPLE I.

Instruction, both in matter and method, must be adapted to the capability of the taught.

This is a primary *axiom* of teaching, requiring neither proof nor elucidation. The most elementary conception of education involves the truth that the *what* and the *how* of instruction must be adapted to the pupil's capability, psychical and physical. This principle is fundamental, since all other principles are based upon it.

The application of this principle to school instruction raises two important questions, to wit: (1) Do the pupils in our schools present a varying capability as they pass up through the successive grades? (2) If so, in what respects does their capability vary, and to what is the variation due? The fact that the capability of pupils varies as they pass from the primary to the higher grades is too obvious to require formal proof, and so we pass at once to the consideration of the second question—the most important and fruitful question which modern pedagogy is called upon to answer.

The varying intellectual capacity of pupils in the successive grades of school must be due to one or more of three facts, to wit: 1. A variation in the activity and energy of the intellect *as a whole*. 2. The *absence or non-activity* of certain faculties in the younger pupils, and the successive awakening of these dormant faculties to activity as pupils grow older. 3. A variation in the *relative* activity and energy of the several faculties at different ages.

The first of these supposed facts is the basis of the theory that primary pupils may be taught the same kinds of knowledge as the pupils in the higher grades, and by essentially the same methods, the only

radical difference between primary and advanced instruction being in the *amount* of matter taught, the former covering daily less ground than the latter. Forty years ago, and even later, elementary text-books were constructed on this theory. The earlier elementary arithmetics began with formal definitions, and rules preceded the problems. The primary geographies began with the same definitions as the more advanced treatise, even including mathematical definitions, and otherwise covered substantially the same ground, the only essential difference being the fact that the first book was *thinner* than the second.

The second of these supposed facts, in its more extreme interpretation, assumes that the intellectual powers active in primary pupils are the presentative, especially the power of observation; that later in school life the representative powers, memory and imagination, become active, and still later the thought powers, generalization and reason.

It is the basis of the theory that a course of school instruction may be cut horizontally into three distinct sections, or periods,—primary, secondary, and advanced, the primary including sense, or perceptive, knowledge, the secondary reproductive knowledge, and the higher or advanced period generalized and rational knowledge. These three periods of school instruction have been respectively designated as perceptive, conceptive, and rational; also as objective, reproductive, and elaborative.

The third supposed fact assumes that all the intellectual faculties are active when the child enters school at six years of age, and that his intellectual condition as he advances in the course is characterized by changes in the *relative activity* of the several intellectual powers. This view supports the theory that both the matter and the method of school instruction should correspondingly change from year to year—the successive phases of instruction being characterized by the *relative attention* given the different kinds of knowledge, and especially *by the manner or method in which such knowledge is taught*.

Which of the above suppositions is true?

The foregoing diagram, presenting the activity and growth of the powers of the intellect, shows that the nine intellectual powers are all active, though not equally so, at six years of age, the child's intellectual condition being then characterized by the activity of sense-perception or observation, constructive imagination, and conceptive generalization (the word-faculty), sense-perception being the leading faculty; that later the imagination, judgment (the fact-faculty), and inductive reasoning become more active, and characterize intellectual activity; and that the higher phase of development is characterized by the activity of the creative imagination and the reason, inductive and deductive. There is a marked change in the relative activity of the three thought powers, conception, judgment, and reason—the first being the leading thought faculty at six years of age and the last at sixteen. It is true that there is an increase in the activity and energy of the mind as a whole, but the

characteristic feature of its activity and development—and the guiding one in teaching, is *the variation in the relative activity of the several intellectual powers*.

It is also to be noted that in these changes in the relative activity of the different faculties there are no sudden transitions. While the presentative powers are at first the most active, the higher powers increase in activity from year to year until they become the leading powers of the intellect. We have found no psychical basis for the theory that children do not reason before they are near ten years of age. When a child asks for the why, or reason, of things that interest him, the reasoning faculty is active. A bright child makes many inductions, and intelligently acts on some of them, before he is six years old. Ask a bright boy in his sixth year why dogs cannot fly, why people wear thicker clothes in winter than in summer, why a stone will fall if you drop it, and he will give *reasons*, though not scientific ones.

It is doubtless true that most of the generalizations of young children are judgments, not inductions, and as such are limited to known objects; but it is a mistake to suppose that primary pupils do not reason. Locke held that children reason as early as they understand language, “and,” he adds, “if I misobserve not, they love to be treated as rational creatures sooner than is imagined.”

But it is to be observed that, in their earlier thinking, children acquire concepts and facts which involve the *more obvious* qualities and relations of things, and they reach one by one inductions which are based on indications admitting of easy interpretation. As they grow older, they are increasingly able to discover less obtrusive attributes and relations, and form more sharply defined concepts, and at length they acquire by training the power to form what are called *scientific* concepts, and, generalizing and applying the resulting facts, reach scientific inductions, principles, laws, etc.—in a word, *science*. It should, however, be noted that this scientific phase of thought depends on no newly awakened faculty, even deductive reason being active long before it is reached. The inductions of common life, even of child experience, differ from the inductions of science in “subject matter,” as Dr. Porter expresses it, and not in the essential thought processes involved. Scientific thought requires closer and longer continued observation, more accurate conception and judging, and a deeper insight of the reason than common thought. This fact will be made evident by comparing the thought processes involved in the common concepts, facts, inductions, and classifications which make up a child’s knowledge of common plants, with the thought processes involved in the scientific concepts, facts, inductions, and classifications which constitute the *science* of botany.

I can only allude to the fact that the development of the intellect involves the corresponding development of the sensibility and the will, and, in children, the growth of the body. The activity of the mind in knowing depends on the acuteness of the senses, the intensity of the

emotions and desires, and the energy and constancy of the will; and these are conditioned upon the sustaining power of the body, which, other conditions being favorable, increases as children grow older. The young child can not attend to one object as long as an adult, and the same is true of the relative duration of all psychical states. There is a general law of interdependence and interaction that runs through all psychical activities.

We are now prepared to state and consider—

PRINCIPLE II.

There is a natural order in which the faculties should be exercised and the corresponding kinds of knowledge taught.

The natural order of exercising the faculties is necessarily the same as the order of their activity, to wit: first the presentative, second the representative, and third the thought faculty; and the natural order of exercising the thought powers is, first conception, second judgment (formal), and third the reason, first inductive and later deductive. The movement of the mind in the earlier processes of knowing is from perception through representation to conception, and from conception through judgment to reason; *that is, from sense-activity to reasoning through the activity of the intermediate powers.*

This principle has been specialized in the form of *maxims* of elementary teaching, including the following:

1. *Observation before reasoning.*
2. *The concrete before the abstract—sense-knowledge before thought-knowledge.*
3. *Facts before definitions or principles.*
4. *Processes before rules.*
5. *From the particular to the general.*
6. *From the simple to the complex.*
7. *From the known to the related unknown.*

It should be specially noted that these maxims relate to that phase of the process of knowing in which the mind is acquiring primary concepts and ideas, elementary facts, and simple inductions, as a preparation for the acquisition of higher or scientific knowledge. They are maxims of *elementary teaching*, and not universal principles. The maxim, "Processes before rules," is, for example, an important precept for teaching elementary arithmetic, but no wise instructor would uniformly or generally follow it in teaching the higher mathematics, and it has its exceptions in the higher applications of arithmetic. The same limitation obviously applies to the maxims, "The concrete before the abstract," and "From the particular to the general." In the higher phases of instruction the true order is often from the abstract to the concrete and from the general to the particular, this being always true in deductive processes. It is, however, to be observed that this inverse order is only

possible when the mind is in possession of those primary concepts, ideas, and facts, which are essential to the apprehension of the abstract and the general. The above maxims are true directions for the teaching of all *inductive* branches, but they have more special application to elementary schools. They are the criteria which differentiate an elementary method from an advanced method or a general method.

The observing of this natural order in school instruction does not imply that there should be long intervals between observation and reasoning, or between any lower activity and the related higher. The successive steps may be taken in the same year, and even in the same lesson. The principle does, however, imply that *the several intellectual powers are best developed and trained by observing their natural and harmonious activity*. The child must observe as a child, must think as a child, must reason as a child *in his psychical condition*. Any attempt to force the young mind to do what it has not the preparation or energy to do, is to weaken it. There is, however, danger of falling into an opposite error and limiting the mind to one kind of activity, when it is prepared and has a natural impulse for a higher activity. Children may unwisely be kept swinging on the gate of sense when they are prepared to make fruitful excursions into the garden of thought.

PRINCIPLE III.

There is a variation in the relative attention to be given the several faculties and the corresponding kinds of knowledge, in the successive years of school instruction.

This is a corollary of the two preceding principles, but its practical importance justifies its separate statement. In the first years of school instruction, the presentative powers, being naturally most active, should receive most attention; later, attention should be more equally divided between the presentative, the representative, and the lower thought powers; and still later, chief attention should be given the higher powers. This change in the attention given to the several faculties is also true of the attention that should be devoted to the corresponding kinds of knowledge. In the primary school, chief (but not exclusive) attention should be given to observation and sense-knowledge; but as pupils pass up in the grades or classes, more and more attention should be given to thought knowledge, and especially to rational knowledge.

This leads to—

PRINCIPLE IV.

The primary concepts and ideas in every branch of knowledge must be taught objectively in all grades of school.

The psychical processes involved in sense-perception show that the forming of an individual concept requires the presence of the object; and since general concepts are derived from individual concepts, it fol-

lows that no concept, individual or general, can be taught *without presenting the appropriate object or objects to the mind*. The same is true in teaching ideas, particular or general. A concept or idea is the *product* of the mind's action, and the act of perceiving an individual object requires the presence of the object.

It follows from the above principle that *no primary concept or idea can be taught through its word*. A word can recall and represent a *known* concept or idea associated with it, but a word can not summons a *new* idea into what has been called the "presence chamber of the soul." The futile attempt to teach primary concepts and ideas through words is responsible for more unsatisfactory results than any other error of elementary instruction. Carlyle characterizes his teachers as "hide-bound pedants," who crammed him "with innumerable dead vocables and called it fostering the growth of the mind." Carlyle's pedants once represented a very large class of so-called teachers, and it is feared that this race of word-cramming pedants is not yet extinct.

The so-called maxim, "Ideas before words," may not be a necessary principle even of primary instruction, but it is excellent advice. The essential thing is to teach both the idea and its sign, and especially to connect them indissolubly together, and *to make this connection sure*, it is wise to teach the idea *before* the word, whenever this can be done. The facility with which children learn words, especially as sounds, is constantly giving them new words which to them have no meaning. It is important that these empty words be filled with their ideas, and especially that all new words learned and used *in school* be associated with clear ideas. To this end, all primary concepts and ideas must be taught *objectively*.

It is true that a general word may at first only represent an individual concept. A child sees a strange animal, a monkey for example, and learns its name. The word is associated with the individual monkey and recalls it in memory. When, however, the child has seen several monkeys, the individual concept is unconsciously generalized, and the word monkey then represents the class. It is believed that young children learn most of their words in this way—learning the word before they form the general concept.

This principle of objective teaching applies to all grades of school—to the high school and the college, as well as to the primary school. The modern method of teaching the physical sciences is increasingly recognizing the fact that all primary concepts are acquired by the study of the objects to which they relate. This is the meaning of the laboratory and the museum. They afford facilities for the study of things as a preparation for the study of books. When the concepts and ideas back of words are thus objectively learned, books become important means of acquiring knowledge.

PRINCIPLE V.

In the teaching of any school art, clear and correct ideals should inspire and guide practice.

The first step in learning any art is the forming of ideals of the results to be attained, and, as a rule, the clearer and more correct the ideals formed, the better will be the results reached by practice. This is not only true in the practice of such simple arts as the pitching of a ball or quoit, the drawing of a line, etc., but also in the higher arts of oratory, music, painting, sculpture, etc.

It follows that the first step in teaching any art is to lead the pupil to form *correct ideals* of what he is to do; and, to this end, he should be presented with models and examples. This is not only true in teaching the formative arts, as drawing, painting, etc., but also in teaching oratory, music, and literature. Jenny Lind gave to her generation a new ideal of human song, and that ideal has awakened in many human voices an almost divine melody. Wendell Phillips and John B. Gough have, respectively, given to many American speakers their inspiring ideals of oratory.

The next step in teaching any art is to give the pupil a *knowledge* of the processes by which his ideals can best be embodied. The earlier this knowledge is acquired, the more fruitful will be his practice. But the processes of every art are based on *principles* which are included in a complete knowledge of it. These guiding principles are of little, if any, value to the young learner, and hence should not be taught too early; but in the later and higher practice of an art they are of great value, and may finally take the place of the living teacher.

It is thus seen that the so-called Comenian maxim, "We learn to do by doing," is at best only a half-truth. Simple doing, without the guidance of knowledge, never made an artist or an artisan. The poorest teaching, for example, is often done by teachers who have grown gray in the school-room. What is needed to transmute practice into teaching skill and power is the inspiration of true ideals and the guidance of correct principles. Blind experience is always and everywhere a plodder.

The arts taught in elementary schools, as reading, writing, drawing, language, music, etc., are never properly mastered by mere practice. Automatic exercises may increase mechanical facility in the repetition of known processes, but such practice never corrects errors or suggests better methods.

On the other hand, no mistake in elementary teaching is more futile than the attempt to teach a school art by simply imparting a theoretical knowledge of its principles and processes. The mastery of an art involves the acquisition of *skill*, and a knowledge of its processes and principles is chiefly valuable *as a means to this end*. Instruction without practice cannot impart skill, and hence cannot make an artist.

The old-time attempt to teach the art of using good English by means

of technical grammar is an illustration of this error. This attempt was based on the false notion that skill in speech and writing is a necessary result of a knowledge of the rules of language—an error still too common in American schools. The stupid custom of teaching formal analysis and parsing before practical composition richly deserves the ridicule now heaped upon it, but is there not evidence of a tendency to the opposite extreme? It now looks as if there would soon be an opportunity to laugh at the equally futile attempt to teach the art of correct speech by haphazard, cut-feed language lessons, some of which are about as mechanical as the filling of a basket with chips, and result in about the same kind of skill.

The function of language is to *express thought*, and no exercise in the use of language can impart much skill, that does not begin with thought and end with its correct expression. What is needed is a language training that begins with the use of language under correct ideals and ends with its scientific study. In such a course there is a place for technical grammar and rhetoric.

For one, I gratefully acknowledge my indebtedness to Lindley Murray for some of the little skill which I have acquired in the use of the English language, and especially am I indebted to what has been characterized as the “grammatical dissection” of good English. The thorough grammatical analysis of Pollock’s “Course of Time,” Pope’s “Essay on Man,” and Milton’s “Paradise Lost,” and later the rhetorical analysis of Goldsmith’s “Deserted Village” and Shakespeare’s “Macbeth” and “Julius Cæsar,” gave me guiding ideals of correct, forcible, and elegant English. It is, however, important to note that these were not the studies of early childhood, and that manhood has afforded me some of the practice which was so unwisely denied in school and college.

PRINCIPLE VI.

Oral teaching and text-book study are complementary means of school instruction, the former being chiefly preparatory to the latter.

Oral teaching has three somewhat distinct phases. It includes—

1. The presenting of objects, material or psychical, to the pupil’s mind, including the exciting of his curiosity, the directing of his observation, the fixing of his attention, and the affording of such other assistance as may enable him to know these objects. This may be called *objective oral teaching*.

2. The leading of the pupil to recall and reknow absent objects, previously presented to the mind and known, and by thinking to discern their likenesses and differences, their relations as parts of classes or wholes, as means and ends, as causes and effects, etc. This involves the use of words which represent concepts and ideas known to the pupil, and, being reknown, become present elements of thought. The teacher’s special function is to lead the pupil to reknow these elements, and by

thought to attain the desired knowledge. To this end, the teacher does not directly tell the pupil what he wishes him to learn, but by skillful direction leads him to discover or discern it for himself. This may be called *indirect oral teaching*.

3. The direct communication of facts to the pupil by means of oral language. To this end, the teacher expresses relations (new to the pupil) between known but absent objects of knowledge by means of words which represent ideas of things, qualities, actions, and relations, familiar to the pupil. The words of the teacher recall known concepts and ideas, and the pupil apprehends or thinks the relation or thought expressed, which completes its communication to his mind. This presenting of new relations of known objects to the pupil by means of language may be called *direct oral teaching*.

Direct oral teaching has been seriously and widely abused; but it is a mistake to suppose that it has no place in school instruction. Speech is one of man's highest and best endowments, but its practical value depends on its being understood. It is an important function of school education to train the pupil to apprehend thought expressed in language—to pick thought out of its verbal husk. All true teaching contributes directly or indirectly to this result. Every oral direction for observing, every question asked, and every expression by pupil or teacher of the results of observation or thought, increase the pupil's power to interpret and use language. Even an object lesson is not a "dumb show." The pupil is not only led by questions and suggestions to observe and think, but related facts may be directly told to excite his curiosity, deepen his interest, and widen his knowledge. All three forms of oral teaching (objective, indirect, and direct) are often blended in the same lesson. It is, however, an important principle of oral teaching that *the pupil should not be directly told what he can be easily led to observe or discern for himself*. The function of oral teaching is not only to train the pupil in the acquiring of original knowledge, but also in the acquiring of knowledge expressed in language, and it thus prepares the pupil to obtain knowledge from books. Books are the depositories of the recorded knowledge of the race, and it is only by reading books that man can come into the possession of this rich inheritance. The ability to read is the key that unlocks these treasuries of knowledge, and hence the training of the pupil in the intelligent reading of the printed page is an important function of school instruction.

When a pupil apprehends facts expressed orally, he may be scarcely conscious of the word-medium through which they are presented to his mind; but in acquiring facts expressed in written language, his activity is directed immediately and consciously to the language, and his energy is put forth to discern and grasp the thought embodied in it—to go from the verbal expression to what is expressed. This is evidently a more difficult task than the grasping of thought expressed in oral language,

and this suggests at least that oral teaching should precede and prepare the way for text-book study in elementary schools.

The union of oral teaching and text-book study is illustrated in the teaching of reading. Reading proper is the apprehension of the relations between known but absent objects, when these relations are presented to the mind by written or printed language. In primary classes, pupils are prepared to apprehend these relations, thus expressed, chiefly by oral teaching; in secondary classes, by oral teaching and text-book study united; and in more advanced classes they are apprehended chiefly by study.

As pupils pass up in the grades, they should be increasingly trained *to acquire knowledge from books by study*, and, to this end, the oral lesson should be increasingly supplemented *by the recitation with its searching tests*. There ought to be no chasm between oral teaching and text-book study in school training, but they should be harmoniously and effectively united as complementary means of instruction—and this, I take it, is the most important problem of instruction that now demands the attention of American teachers.

All that has been said leads to and sustains—

PRINCIPLE VII.¹

A true course of instruction for elementary schools cuts off a section of presentative, representative, and thought knowledge each year.

Children at six years of age have not only acquired much presentative knowledge, but are in possession of a considerable number of general concepts and facts, and by the natural activity of their minds are passing increasingly from sense knowledge to thought knowledge, and from the particular facts of observation to general judgments and, to a limited but increasing extent, to the general facts of reason.

It follows that while primary instruction should give chief attention to presentative knowledge, the concepts and facts of observation and experience, it should also increasingly teach the more obvious generalizations of these facts and their expression in language. The first year's instruction in reading, for example, should exercise not only the presentative powers, but also memory, imagination (modifying and constructive), conception, formal judgment, and sparingly inductive reasoning. The reading lessons of the first year abound in words expressing general concepts and ideas, and their little sentences express facts which relate to the feelings, actions, and duties of children and adults, the characteristic actions of domestic animals, birds, insects, etc., the more obvious qualities and relations of common objects, including their class relations, and other common phenomena. These facts are both particular and general, as a glance at any primer or first reader will show.

¹ This principle was illustrated by a large diagram based on the facts of psychology.

It is to be specially noted that while a course of elementary instruction should include general knowledge from the beginning, the general knowledge first taught should consist of common concepts, common facts, and common inductions—the concepts, facts, and inductions of child experience—the higher forms of thought knowledge, called science, appearing later in the course. There should, however, be no sudden transition from common to scientific knowledge. The more elementary concepts and inductions of science may be taught certainly as early as the fifth school year, and should thereafter receive increasing attention until the so-called scientific phase of instruction is reached. It is not possible to draw a line through any branch of knowledge, as developed by the race or the individual, and say that here elementary knowledge ends and science begins. The elements of every branch of science include not only its primary concepts and ideas (its simplest elements), but also those elementary facts and inductions which are the basis of its higher generalizations; and it is neither possible nor wise to hold the mind back from these simple generalizations until the period specially characterized by scientific thought is reached.

It has already been seen that mental development has its successive phases, each characterized by certain leading activities of the mind, and it is important that these successive phases be properly recognized in arranging courses of elementary instruction. If the first four years of a school course be called primary, the second four years secondary, and the next four years higher or high-school, the primary course may be characterized as *sense conceptive*, the secondary course as *transitional*, and the high-school course as *scientific*—these terms respectively designating the characteristic features of the course in the periods to which they are applied.

In that educational classic, "The True Order of Studies," Dr. Thomas Hill compares a true course of study to a spiral stairway, surrounding the five great columns of human knowledge and cutting off a section of each at every round of its ascent. While this famous simile clearly recognizes the important fact that there is a natural sequence of knowledge to be observed in teaching, it fails to indicate that this sequence is lateral as well as vertical. A true course of study not only cuts off a section of all the great branches of knowledge each year, but each section includes presentative, representative, and thought knowledge and activity. In its progress through each annual cycle of its ascent school instruction passes from sense knowledge to thought knowledge—from sense to reason.

The CHAIRMAN: Hon. John G. Parham, President of the School Board of New Orleans, desires to say a few words.

Mr. PARHAM said:

Ladies and Gentlemen of the Department of Superintendence and International Congress of Educators—I do myself the pleasure to call upon you this morning for the purpose of extending to you an invitation to

visit our city schools at whatever time may suit your convenience, and in any numbers you may choose. I have sent to the Secretary's table a printed list of the public schools of New Orleans and of our teachers. This gives the exact locations of the schools, and I extend to you, in behalf of the Board of Directors, a cordial invitation to visit them, and I take pleasure in referring you to the honored secretary of the University, Prof. Richards, who has been superintendent of our schools since 1856 to the 31st December last, and to whose untiring exertions their present efficiency has been to a great extent due. I am proud to say that between the old Bay State and our State of Louisiana, and especially between its capital and our commercial metropolis of the South, there exists the warmest feeling. I had the pleasure of spending several months in that State within a few years, and was most cordially received, and I extend to the representatives from that State, and from all the other States of our glorious Union, this cordial invitation this morning.

The first superintendent we had for our schools was from Massachusetts,—John A. Shaw, of Bridgewater. He remained with us many years, and finally went back to spend the last days of his life in his native State, and to his exertions we are indebted for what we think is a fine system in this city. Giving you this invitation and stating that our present superintendent will be happy to accompany any gentlemen that may wish to visit particular schools, I will leave you.

Before further proceedings, the chairman announced N. C. Dougherty, W. H. Bartholomew, G. J. Orr, and J. W. Dickinson, as a committee on the nomination of officers, and requested a report the following morning.

Dr. White's paper was not discussed.

The Association then took a recess for five minutes.

After the recess, W. C. ROTE, Superintendent of Schools, San Antonio, Texas, read the following paper:

THE RISE AND PROGRESS OF PUBLIC EDUCATION IN TEXAS.

I come to-day to bring you greetings from the Lone Star State, a State noted for the vast extent of its domain and for the grandeur of its historical associations. Texas, though one of the younger States of the Union, has a history beginning before the landing of La Salle in 1685. The same year when the Duke of York, James II, ascended the English throne, and when Governor Andros demanded the royal charter of Connecticut, afterwards hid in an oak by Captain Wadsworth, La Salle with streaming pennon entered Matagorda Bay and took possession of the soil of Texas in the name of his sovereign, the Grand Monarch, Louis XIV of France.

More than a century before this event the Spanish adventurer, soldier, and priest, had traversed its broad extent; and while La Salle and his heroic band were erecting their stockade fort, or angling in streams skirted by the live-oak, pecan, yucca, ebony, cypress, and va-

rious species of acacia; or while they were chasing the deer and bison on its broad savannas, the rude children of the forest, gathered into the missions by the Franciscan Fathers, were worshiping in chapels, and paying orisons which rose and fell at the tinkling of the sanctus bell.

This early period may be called the period of exploration and adventure. From 1685 to 1820 Spain and France were rival claimants to at least a part of this territory; but the Spaniards held permanent possession, and established numerous missions which have given to this era the name of the "Mission Period." Most of those earlier mission buildings are now in ruins, but the few that remain give evidence of the skill and zeal displayed by their founders in behalf of those native children of the sunny plains. During the first part of this period, down to 1725, Texas was united with Coahuila; after that time Texas had a governor of its own, whose headquarters were at San Antonio.

For nearly three centuries Mexico was under the iron rule of Spanish viceroys. Long had the people borne the spoliation of plundering tyrants, enriching themselves in the offices purchased in the city of Madrid. While the native Mexicans were denied almost every kind of useful learning, the printing-press was illuminating the dark corners of the world. The discovery of America had aroused a spirit of adventure and enterprise which could not brook the shackles of despotism, nor give passive obedience to kingly authority. This bold and independent spirit first bore its fruit and ripened into the federal republic of the United States. The contiguity of our own country to Mexico helped to spread among its people ideas of liberty and self-government. After 1810 revolt followed revolt, until success in 1821 crowned the leadership of Iturbide. Ten short months brought his reign to an end, but out of insurrection and blood finally developed in 1824 a constitutional government similar to that of the United States.

In the constitution of 1824, no provision was made for the establishment of public schools, but the constitution of the state of Coahuila and Texas, adopted in 1827, provided for the establishment of common schools (*primeras letras*), in which should be taught "reading, writing, arithmetic, and the catechism of the Christian religion;" but no laws for the benefit of Texas under this provision were ever enacted.

The unsettled political affairs in Mexico caused by the rivalry of leaders, affected the peace and prosperity of Texas to a greater or less degree, especially the liberty-loving Anglo-American colonists. Discontent, under Mexican rule, was everywhere springing up. Convicts were transported to Texas, armed troops quartered among them, and immigration from the United States was prohibited. Great excitement and indignation were aroused; but at this juncture of affairs, in 1832, Santa Anna pronounced against Bustamente and in favor of the abrogated constitution of 1824. This movement of Santa Anna was favorably received in Texas, and they looked upon him as the representative of

popular liberty and republicanism. But that bright prospect was soon overshadowed. The ambitious and unscrupulous leader who, through revolution and blood, placed himself in the presidential chair, was not long in abrogating all constitutional government and proclaiming himself Dictator. Nearly all parts of the country, except Texas, acquiesced in the revolution. The Texans refused to submit to this centralized government and the usurpation of Santa Anna. To subdue their proud and haughty spirit, and to hold them in subjection, troops were quartered in various objective points. The Texans formed committees of safety and finally a provisional government. At last, believing a general invasion and subjugation imminent, and for the purpose of presenting the justness of their cause before the civilized world, delegates of the people assembled in convention March 1, 1836, and issued a declaration of independence, which recited, among the enumerated grievances against the Mexican Government, that "it has failed to establish any public system of education, although possessed of almost boundless resources (the public domain), and although it is an axiom in political science that, unless a people are educated and enlightened, it is idle to expect the continuance of public liberty or the capacity of self-government."

This first public utterance in behalf of general education indicates the soundness of the public policy held by the patriots of Texan independence; but it is a remarkable fact that the same men that enunciated their grievances in regard to public education, did not, in preparing and adopting the first and only constitution which the Republic of Texas ever had, insert in it any section referring to public schools or public education; and yet both instruments emanated from them within fifteen days!

This *magna charta* had yet to be sealed in blood. It was freely and heroically shed at the fall of the Alamo, the Thermopylæ of Texas, and at the direful massacre of Goliad; but the great and eventful day of Texas was drawing nigh. On the victorious field of San Jacinto, reverberating with the cry of "Remember the Alamo!" the invaders were vanquished, Santa Anna, the President-General and Dictator, was taken prisoner, the independence of Texas acknowledged, and a treaty of peace concluded.

The reason why the omission was made in the constitution in regard to education may be accounted for by the sanguinary scenes of the revolution then going on around them, diverting the public mind from all other objects save those pertaining to present security and the immediate preservation of the young government. Notwithstanding this omission in the fundamental law, the Third Congress, by act of January 26, 1839, established a system of general education, and for that purpose appropriated *three leagues* (a league = 4,428 acres) of land to each county, and fifty leagues of land for two colleges or universities to be thereafter created.

The Fourth Congress, by act of Feb. 5, 1840, created commissioners in each county to carry out the provisions previously made, and to organize common schools in their respective counties. There being no historical record of the establishment of any schools under this act, it is presumable that, while the several counties obtained the grants of land, the schools continued as before under private auspices.

But now the time had come when another change was to take place in the political status of Texas. From a republic she passed, a lone star of bright effulgence, into the galaxy of States. The first constitution of the State of Texas, adopted in 1845, provided, in Art. X, for the maintenance of free schools throughout the State, by directing that not less than one-tenth of the annual revenue of the State derivable from taxation shall be set apart as a perpetual fund for that purpose; and that all public lands heretofore granted, or that might thereafter be granted, for free schools, should not be alienated nor diverted from the uses to which they were consecrated.

The Third Legislature, by act of Jan. 16, 1850, appropriated four leagues of the public domain for free schools for each county organized after Feb. 16th, 1846; and it also appropriated, by act of Feb. 11th of the same year, one-tenth of the annual revenue of the State for the support of free schools during the years 1850 and 1851. It also, by act of Dec. 2, 1850, ordered the issuance of five per cent. State bonds to the amount of \$36,000, to be deposited in the Treasury to the credit of the common school fund.

The Fifth Legislature, by act of Jan. 31, 1854, set apart as a public school fund the sum of \$2,000,000 of five per cent. U. S. bonds then in the Treasury, the interest arising therefrom to be annually distributed among the several counties according to scholastic population between the ages of six and sixteen, for the maintenance of public schools therein. The same act also provided for the organization of a public school system throughout the State. The same Legislature, by act of Feb. 11, 1854, also appropriated for educational purposes one-tenth of the annual revenue of the State arising from direct taxation.

At this time there were reported 65,463 pupils of scholastic age, but it is probable that the census was imperfectly taken.

The first free school established in the State was in the city of San Antonio in 1854.

The Comptroller of the Treasury was then *ex-officio* Superintendent of Public Instruction.

The Sixth Legislature, by act, February, 1856, again appropriated one-tenth of the annual State revenue for the years of 1856 and 1857, and it provided also for the re-investment of the \$2,000,000 for ten years in first mortgage railroad bonds bearing interest at six per cent. per annum. The same Legislature, by act of Aug. 30, 1856, authorized the sale of alternate sections of the fifty leagues of land appropriated in 1839 for colleges or universities, the proceeds to constitute a

fund for such institutions, the minimum price to be \$3 per acre and a credit of twenty years given to the purchaser. On the same day, by act, the Governor was directed to cause the survey, out of unappropriated lands, of the unlocated balance of the fifty leagues donated to the universities. On the same day also, by act, it was declared that no statute of limitation should ever be pleaded against the universities by settlers or occupants of any part of the land donated for public education.

And again, the same Legislature, by act of Aug. 29, 1856, directed all specie belonging to the school fund to be converted into United States bonds, and the interest arising from the special school fund of \$2,000,000, together with the one-tenth of the State revenue derived from taxation, to be distributed annually among the several counties for public education, according to scholastic population; the school age had been fixed by this legislature at 6 to 18 years, instead of 6 to 16, as before.

The Seventh Legislature, by act of Feb. 5, 1858, provided for a more efficient government of public free schools, and also for the distribution of the school fund among the several counties. It also, by act of Feb. 11, 1858, established the University of Texas, and set apart for its maintenance and endowment the fifty leagues of land previously appropriated by the Congress of the Republic of Texas in 1839 for the two colleges or universities. It provided that it should be located, built, and conducted, under the supervision of a board of administrators, and it further appropriated one-tenth of all the land surveyed and reserved for the use of the State under an act donating lands to railroad corporations, for making such surveys.

The Eighth Legislature, by act of Jan. 31, 1860, authorized to be used for future defense \$100,000 of the United States bonds belonging to the University fund, the same to be returned to the said fund out of the general revenue, without interest.

Provision had been made for the organization of the University of Texas by the Seventh Legislature; but as the Eighth Legislature had borrowed a hundred thousand dollars of its available fund for defense against the Indians, who were committing serious depredations upon the unprotected settlers along the Rio Grande, no university was established for want of available funds. The donation of the public domain for various educational objects was at that time a magnificent fund in futurity.

Up to this time, from 1855 to 1861, the school population had increased from 65,463, as previously stated, to 105,200, and the average amount annually distributed during that period was a little in excess of one dollar *per capita*. The money was usually applied to pay for the tuition of indigent children. The generosity of the people of the State, in those times, provided for the education of the poor, and, in the various provisions thus made, they were building wiser than they knew; for out

of such generous and charitable sentiments have grown such facilities of education as to embrace all classes with beneficence.

But another event was impending which again changed the political status of the State, the War of the Rebellion and the secession of Texas from the Federal Union. Like a star she entered the Union, but like a meteor she darted beyond its confines.

The constitution of 1861 was the same as that of 1845, with the exception of such changes as was made necessary by the secession of the State from the United to the Confederate States. The article on public education remained the same. Under the new constitution the Eighth Legislature, by act of April 6, 1861, provided that the whole of the one-tenth of the annual revenue from taxation should be distributed for public education.

The absorbing interest felt by all men in the terrible conflict overshadowed all other considerations, and left a legislative hiatus of five years in educational affairs.

The constitution of 1866, Art. X, directed that all the funds, lands, and other property that had been set apart for the support of public schools, should constitute a school fund, which, together with the income derived therefrom, should be devoted to the *white* scholastic inhabitants of the State; and it further provided that the Legislature might levy a special tax for educational purposes, of which tax all amounts collected from *colored* persons should be applied to the education of *colored* children. It also appropriated as a perpetual school fund all the alternate sections of land reserved out of grants made to railroads and other corporations. It also prohibited the loan or investment of any part of the school fund for other purposes than public education, except that the money on hand and that derived from sale of lands should be invested in State or United States bonds, or such other bonds as the State might guarantee. It also provided that under the direction of the Legislature, and with the consent of the counties concerned, the school lands donated to the respective counties might be sold and the proceeds of sale added to the school fund of the State, the interest of such proceeds to be reserved to the counties respectively. It also provided that the money and lands belonging to the universities should constitute a sacred fund for their maintenance and endowment, and until they were located and commenced, such fund should be invested in bonds as provided for the perpetual school fund; and it directed the Legislature to make provision for the opening of a university. It also provided for the appointment by the Governor of a superintendent of public instruction, who, together with the Governor and Comptroller, should constitute a board of education.

The constitution of 1866, like the constitutions of 1845 and 1861, with all the legislative acts under them, solemnly reiterates the sacredness of the school fund, as previously set apart. The only striking anomaly in this constitution is the discrimination made against colored children.

But when we consider the growth of the civilization of Texas, the loss of its personal property caused by the incidents of the war and the Thirteenth Amendment, reducing many of its foremost citizens to a state of helplessness, we may understand why the benefit of general education was denied to a class never before educated, and who, from time almost immemorial, had been held by the people as a species of property.

The Eleventh Legislature, by act of Oct. 20, 1866, granted an extension of time till Jan. 1, 1869, to purchasers of university lands to pay interest due. By act of Nov. 1, 1866, the police court of the several counties, upon a vote by the people in favor thereof, was authorized to sell the school lands belonging to the several counties respectively, and to send the proceeds to the State treasury to be kept as a perpetual school fund, the interest thereof to be applied to the education of the white children of such counties respectively. By act of Nov. 6, 1866, further provision was made for the sale of alternate sections of the university lands; and also by act of same date was directed the transfer of \$25,616.10 from school fund to State revenue, the same having been wrongfully credited to the school fund. Also, by act of Nov. 12, 1866, the public schools were reorganized by constituting the police court of each county a board of school commissioners for the same, which board should divide its county into school districts to be administered by trustees; the fund belonging to each county to be distributed by the police court to the trustees of the several districts for purposes of general education, and the amount of fund so distributed to be determined by the apportionment made by the State treasurer, based upon the record of free white children between six and eighteen years of age on file in his office. The police court of each county was also required to appoint a board of examiners to determine the qualification of public school teachers. Also, by act of Nov. 12, 1866, the previous legislation of Feb. 11, 1858, establishing a University of Texas, was so amended as to set apart only one-half of the university endowment for the university then established, and to reserve the other half for a similar university to be thereafter established in a different section of the State. Other amendments were enacted relating to the curriculum and general conduct of the institution. The same act further provided for conflict in locations of alternate sections of lands sold under previous legislation; and it also authorized police courts to levy a tax, not exceeding one-half of the State tax, upon the property of white persons for the education of the indigent white children of their respective counties. It also by act of same date directed the issuance of five per cent. State bonds in the sum of \$134,472.26, to be placed to the credit of the university fund, as a reimbursement of United States bonds and interest transferred in February, 1860, from the university fund to the general State fund; and also the issuance of similar bonds to equal in amount the sum realized from U. S. bonds belonging to

the common school fund which had been used as general revenue, to be returned to the credit of said fund.

The joint resolution of Nov. 13, 1866, provided for the establishment of a second university, and appointed a board of administrators to select the site thereof; and by another joint resolution requested the Governor to appoint the board of administrators for the first university, authorized by the Seventh Legislature, Feb. 11, 1858.

The constitution of 1866, framed under the amnesty proclamation of President Johnson, was made inoperative by acts of Congress during that memorable period when the great antagonism prevailed between the President and Congress. The government of the State of Texas was declared a provisional one, subject to the authority of the United States, to be abolished, modified, or suspended at any time. The government was suspended, and a military Governor appointed, July 30, 1867. Up to 1869 there was another legislative hiatus, when, in order to conform to the Fourteenth Amendment and provide for the principles enunciated by the Fifteenth Amendment, yet on its adoption by the States, it was necessary to form a new constitution for Texas before she could be thoroughly reconstructed.

The constitution of 1869 provided for compulsory attendance at school of all children between the ages of six and eighteen, four months each year; it provided for a superintendent of public instruction, and for a uniform system of public schools. It set apart as a sacred fund for public schools all lands, funds, and other property previously acquired for that purpose, and also the proceeds of all sales of public lands to be thereafter acquired by the State, and also one-fourth of the annual revenue derived from all taxation, and also the whole of the poll-tax. It also provided for the sale of lands belonging to the school fund of the several counties, to be used for scholastic purposes therein, and it provided for all scholastic children without distinction, by annual appropriations of interest derived from the school fund and of the part of the general tax collected. It also set apart for school purposes all sums derived from fines and forfeitures.

The Twelfth Legislature, by act of Aug 12, 1870, authorized the Comptroller to invest \$60,258 of the school fund in five-twenty U. S. bonds and deposit same in State treasury. By act of Aug. 13, 1870, the Legislature provided for the election of a superintendent of public instruction, with large powers, and directed that county courts should be *ex-officio* boards of school directors for their respective counties; and it also directed that all children between six and sixteen years of age should attend school at least four months in the year. By act of April 17, 1871, the Legislature directed the Comptroller to invest the school fund in U. S. bonds, and on the same day by another act provided for the establishment of the Agricultural and Mechanical College, in view of the 180,000 acres of land donated by Congress to the sev-

eral States; the Governor was authorized to appoint three commissioners to select a suitable site of at least 1,280 acres of good land, and \$75,000 was appropriated out of the school fund for the erection of buildings. The control and care of said college was to be governed by act of Feb. 11, 1858.

The same Legislature, by act of April 24, 1871, granted to the superintendent of public instruction almost absolute power. He was authorized to appoint school supervisors for each judicial district, and they had the right to subdivide each county into school districts and appoint five school directors for each. The superintendent with the Governor and attorney-general formed the State Board of Education. This board, by law, was empowered to adopt all rules, provide for the examination and employment of teachers, fix their compensation, define a course of study, and select text-books and apparatus to be used. Schools were to be maintained under the provisions of the constitution, besides such a tax as the directors might levy, not exceeding one per cent., for the erection of school buildings and for maintaining schools in their respective districts. Compulsory school attendance for four months annually, either at a public school or at a private school taught by a certificated teacher, was required of every child of scholastic age under a penalty of \$25 and costs, provided such child was in good health and lived within three miles of any public school.

By joint resolution of Feb. 14, 1871, the Texas & New Orleans R. R. Co., having complied with their contract to pay a certain amount to the school fund, were released. Also by joint resolution of March 31, 1871, the Comptroller was directed to transfer \$35,950 from the school fund to the State revenue account, as it had been wrongfully credited to the school fund.

The Twelfth Legislature, second session, by act of Nov. 29, 1871, enacted that the Board of Education divide the State into educational districts, not exceeding twelve, and that the Superintendent retire all supervisors previously appointed, and with the approval of the Governor appoint one supervisor for each newly-created district, such supervisor to act as examiner of teachers, to divide counties into suitable school districts, and, by and with the approval of the Superintendent, to appoint five directors for each school district.

The scholastic population in 1861, as previously stated, was 102,200; in 1871 it was 228,355. The first annual report under the law of 1871 shows that 1,324 schools, enrolling 73,804 pupils, had been taught by 1,578 teachers.

The Thirteenth Legislature, by act of April 30, 1873, vetoed by the Governor, but passed by a constitutional majority May 23, 1873, diminished the power of the Superintendent of Public Instruction, provided for the *election* of five school directors in each county, one from each magistrate's precinct, and the president of the board became *ex-officio*

county superintendent, who was to examine all applicants and certificate teachers on the last Saturday of each month. For each sub-district three trustees were to be elected, schools were to be in operation at least four months annually, and the directors were empowered to levy a tax which, with the State fund, would keep the schools open that length of time. The act levied an *ad valorem* tax of twenty-five cents on the hundred dollars. Compulsory education was still continued, though somewhat modified. Appropriations out of the available school fund, as usual, were authorized. It also permitted the trustees of any school district to contract with any high school to teach the children within the scholastic age, provided such high school be placed under the supervision of the county board of directors. By act of June 2, 1873, \$400,000, or so much thereof as might be necessary, was appropriated out of the available school fund to pay the amounts that might be due the teachers of the public free schools throughout the State before March 1, 1873.

By act of June 3, 1873, \$1,600 was appropriated to pay for an additional clerk to the Superintendent of Public Instruction, and also scholastic census takers were to be allowed their pay for the year 1872, if they had sent in their reports before March 1, 1873.

The Fourteenth Legislature, by act of April 24, 1874, enacted that all the alternate sections of land theretofore surveyed, or which might thereafter be surveyed by any railroad company and not set apart by the State for common schools, should be sold as further provided.

By act of May 2, 1874, the school law of April 30, 1873, was so amended as to require the Superintendent of Public Instruction to apportion, on the 1st day of August annually, the school fund to the several counties, and to interpret the school laws; and it directed the Comptroller to make an exhibit of the school fund on the first day of January and July of each year. It provided, in case of necessity, for a lower grade of teachers.

The election of trustees was changed from the first Tuesday in September to the first Saturday in July. Trustees were directed to take the scholastic census within ten days after their election and forward the same to the county superintendent, who was required to forward it to the Superintendent of Public Instruction five days after its receipt. This act permitted, not only high schools, but also colleges and universities to contract with the trustees for the education of scholastic children in any district.

The Fourteenth Legislature, second session, by act of February 8, 1875, appropriated \$32,000 out of the State treasury for completion of buildings and inclosures for the use of the Agricultural and Mechanical College of Texas; and by act of March 9, 1875, enacted that the Governor, Lieutenant-Governor, Speaker of the House, and six directors chosen by the Legislature, one from each Congressional district, shall constitute the board of directors of the Agricultural and Mechanical College of Texas.

By act of March 15, 1875, it was provided that any incorporated city

could assume control of the public schools within its limits, subject to the general laws of the State; that appropriations could be made direct to any such city; and that such city could levy a tax for school purposes, provided a two-thirds majority of the voting tax-payers voted in favor of such a levy.

This act started the great onward movement of public education in Texas. At first a few cities availed themselves of the privilege granted by this act. These soon demonstrated the value and efficiency of a graded system of public schools, and one city after another wheeled into line. The value of public schools properly conducted began to influence public opinion in favor of popular education.

Also, by act of same date, the act of 1874 was so amended that only one school for white and one for colored pupils, except in cities, could be included in a district, and no teacher was to receive more than ten cents per diem for each pupil in actual attendance, and sheriffs were authorized to collect school taxes assessed by the justices of the peace in their respective counties.

The constitution of 1869, dictated by military rule, was objectionable in many respects to the party then in power. A convention having been called, there was framed a new constitution, which was adopted by the people, and known as the "Constitution of 1876." This constitution in its article concerning public education was no improvement on its predecessor, as it did away with the office of superintendent of public instruction and with local taxation for the support of schools, to which a more enlightened view has again partially returned through amendments since added to the constitution. Yet the constitution impartially provided like facilities of public education for white and colored children; added a million of acres of land to the university fund; set apart \$40,000 for the Agricultural and Mechanical College; donated all alternate sections of land granted to railroads or other corporations; and provided for the establishment of a branch university for colored youths.

The Fifteenth Legislature, by act of June 30, 1876, authorized the Board of Education to convert United States bonds belonging to the permanent school fund into State bonds, in order to obtain a higher rate of interest. By act of August 14, 1876, the Governor was authorized to appoint a commissioner to select a site and to erect buildings, for which \$20,000 was then appropriated, for an agricultural and mechanical college for the use of the colored youths of the State. By act of August 19, 1876, the Governor was made President of the Board of Education, for which a clerk was provided; and there was appropriated one-fourth of the occupation and *ad valorem* taxes assessed, all poll taxes, and the interest derivable from the permanent school fund, to the several counties and cities as per scholastic population. The scholastic age was fixed at from eight to fourteen years, without

regard to race or color. The principal feature of this act was the organization of school communities; and they have become the incubus which has retarded our educational progress. A good feature, however, of this act invested the council, or board of aldermen, with larger power to establish and maintain a system of public schools.

The Sixteenth Legislature, by act of Feb. 21, 1879, appropriated \$600,000 out of the available school fund as an emergency fund to pay teachers then teaching in the public schools. By act of April 3, 1879, the mayor of any city, upon the petition of fifty qualified voters, was authorized to order an election to decide whether such city should assume control of its public schools. If the vote was in favor, the management of the schools was to be placed in the hands of six trustees to be elected, of which board the mayor or county judge was to be an *ex-officio* member. By act of April 21, 1879, a normal school was established at Huntsville, and placed under the general control of the Board of Education. Two students from each senatorial district, appointed by the senator thereof upon competitive examination, and four from the State at large, were permitted to enter the normal school and to receive instruction one year or more, and the Legislature appropriated \$14,000 in addition to the \$6,000 donated by the Peabody Fund, to pay for the tuition, books and board of said students.

The Seventeenth Legislature, by act of March 16, 1881, authorized cities and towns to levy a tax of one-half of one per cent. for school purposes, provided that two-thirds of the voting tax-payers shall vote in favor thereof, such tax to continue for two years or more, unless discontinued by a vote of such tax-payers. By act of March 30, 1881, it was provided that the Governor shall appoint, from the different sections of the State, five directors for the Agricultural and Mechanical College, who should hold office for six years. It also provided for the appointment by the senator of each district three students from the same, who were to be maintained and instructed free of charge in said institution. The act of March 26, 1881, sets apart from the unappropriated domain three hundred leagues of land, to be held in trust for the unorganized counties, in order to grant each its four leagues of land. Another act, March 30, 1881, provided for the location of the university. It provided that the medical department may be located, by a vote of the people, at a different point from the university proper. It provided that its government should be vested in a board of eight regents appointed by the Governor and confirmed by the Senate. The board was directed to establish a university of the first class, and \$150,000 was appropriated to erect a building which was to form a part of its general plan. The people by vote located the main university at Austin and the medical department at Galveston. By act of April 6, 1881, towns and villages having two hundred inhabitants and over were authorized, if a majority of the votes cast was in favor of such incorporation, to

elect a board of five trustees to organize and levy taxes under the restrictions laid upon cities, and receive their *pro rata* of the available school fund. This act was a great advance in educational affairs. Another act of same date reiterates the setting apart of alternate sections of land for school purposes, and it provides for their sale and makes discrimination in price when watered. The called session of the Seventeenth Legislature, by joint resolution of May 5, 1882, provided for an election to be held to locate a branch of the university for colored youths. By act of May 3, 1882, there was appropriated \$13,837 for the support and maintenance of the Prairie View Colored Normal Institute.

The Eighteenth Legislature, by act of February 3, 1883, provided that all lands surveyed by any railroad or other corporation, whether valid, void, or not, should be lands belonging to the public schools, and by act of April 7, 1883, it was enacted, that though the act of 1881 only granted three hundred leagues of land, yet as three hundred and twenty-five leagues of land had been surveyed, the whole should be donated for the use of the unorganized counties; and by act of April 10, 1883, one million acres of land were set apart for the university fund, and one million for the public school fund. The act of April 12, 1883, provides for the sale and leasing, under certain restrictions, of lands belonging to the public schools and university. By act of April 14, 1883, prospectors or miners could acquire certain interest in school lands. The Legislature also appropriated from the available school fund \$18,000 to maintain the Sam Houston Normal School, \$6,000 for the summer normal schools, and \$10,300 for the Prairie View Normal School for colored teachers.

The amendment to the constitution adopted by the people August 14, 1883, forbids relief to purchasers of school lands; prescribes the investment of the proceeds; sets apart one-fourth of the sum derived from State occupation taxes, a poll-tax of one dollar, and a special *ad-valorem* tax for schools not to exceed twenty cents on one hundred dollars, in order to maintain, with the aid of the interest derivable from the permanent school fund, free schools for a period of six months annually; and provides that the Legislature may authorize the districting of all or any of the counties of the State for school purposes, and the levying by districts of a tax not exceeding twenty cents on one hundred dollars of taxable property; provided, however, that this limitation of assessment does not apply to cities and towns.

At a special session of the Eighteenth Legislature, February 6, 1884, provision was made for the election of a State superintendent, who should also be secretary of the Board of Education, which is composed of the Governor, the Comptroller, and the Secretary of State. The State Board is required to make the apportionment among the several counties, cities, and towns, and the commissioners' court is to divide the apportionment to each county among the several districts or communities of each. It also provides that any district may vote for the levy of a spe-

cial tax, not exceeding twenty cents on one hundred dollars, under the restrictions applied to cities, and that the tax, collected by the county collector, shall be paid out by the treasurer upon proper warrants drawn by said district. The county judge is *ex officio* county superintendent. Every teacher must pass a satisfactory examination in prescribed subjects before a board of examiners appointed by the county judge, and will receive a certificate which shall be good for one year in the county in which it is granted. Diplomas from any State normal school shall be good in any part of the State during good behavior; a certificate granted after an attendance of one year at any State normal school shall be good for three years, and a certificate from a summer normal institute shall be good for two years; both diplomas and certificates shall be good in any part of the State. By this Legislature some counties were exempted from the district system. The same session of the Legislature directed that the State should levy and collect twelve and a half cents on one hundred dollars annually for the support of public free schools, as prescribed by the constitution.

Thus I have detained you with the legal aspect pertaining to the changes, growth, and development of educational affairs in Texas. Through all the changes of the government the people have preserved with jealous care the several funds set apart for educational purposes. The brief synopsis of the several constitutions, and of the various legislative enactments under each, is not adequate to form a due conception of our permanent school fund. Hence it will be necessary to present you with a summarized statement in order to comprehend the full force and meaning of grants of alternate sections and donations of millions of acres of land. The permanent university fund consists already of invested bonds amounting to \$523,156, and of 2,025,000 acres of land remaining unsold, an area nearly equal in amount to the combined area of both the States of Delaware and Rhode Island. The permanent public school fund at present invested in bonds amounts to \$5,397,206, and the public lands donated to the same fund remaining unsold amount to 32,000,000 acres, which in area is greater in extent than the great Empire State of New York. You remember that in my synopsis mention was made of the grants of four leagues of land to each county. This is still separate and apart from the land granted to the university and public schools, and constitutes by itself an area greater than the States of Delaware and Rhode Island.

Besides the various private schools and other higher institutions of learning, we have the University of Texas, situated in the city of Austin, with its nine professors and four assistants imparting instruction free to students resident in Texas; the Agricultural and Mechanical College, a branch of the university, situated at Bryan, employs eight professors and one assistant, who are training the young men of the State in the sciences of agriculture and mechanics. For instruction in the science

and art of teaching, the State has provided two normal schools, one for the training of white teachers, at Huntsville, called the Sam Houston Normal Institute; another for the training of colored teachers, the Prairie View Normal Institute. No tuition is charged, and the State furnishes books and board free to all appointed students. Over two hundred are now enjoying the benefits of this generous provision.

Besides the training afforded by its normal schools, the State has provided a summer normal institute of four weeks, in each senatorial district for white teachers, and one in each congressional district for colored teachers. Last year the State, at a cost of over \$6,000, employed forty-one principals to teach a like number of institutes. At these institutes there were enrolled 1,270 white teachers and 518 colored, in all 1,788. Of those who entered for examination, 227 white teachers and 27 colored obtained certificates of the first grade; 99 white teachers and 77 colored, certificates of the second grade; 21 white teachers and 67 colored, certificates of the third grade.

In an address, "On Normal Schools," delivered before the Superintendents' Association convened at Austin in 1883, during the Christmas holidays, your speaker recommended a syllabus of a course of study, to guide teachers in study preparatory to the instruction to be imparted at the summer normal institutes; and he also recommended that at the close of each institute there should be an examination, and all those who passed the different standards upon a uniform set of questions prepared by the State department of education should be granted certificates. Subsequently the Legislature provided for such examination, and enacted that certificates so granted should be valid in any part of the State for two years, and the State superintendent authorized the preparation and publication of such a syllabus. The syllabus is published monthly in our valuable *School Journal*, and is one of its most attractive features.

The scholastic population between the ages of eight and sixteen years, for the year 1884, as reported by the seventy-four towns and cities, and by most of the counties of the State, reached a total of 406,574, for whose benefit there was appropriated by the State \$2,032,870, derived from taxation and from the revenue of the permanent school fund, being \$5 *per capita*. The seventy-four cities and towns with graded schools are awakening an interest in public schools never felt before. The State is moving onward to grand educational results, and with its extensive domain granted for public education monetized, it bids fair to become ere long the foremost State in the Union as regards its common schools and higher institutions of learning.

The tide of youth moving toward the East, seeking knowledge, will at no distant day ebb toward the beautiful, semi-tropical plains of Texas, to be reared in her grand institutions of learning, and then to woo and wed her dark-eyed maidens and dwell in her genial clime.

Brother NOAH, of the Brothers of the Christian Schools, then contributed the following paper :

CO-ORDINATION IN INSTRUCTION AND IN EDUCATION.

This subject, which I shall treat in the most cursory manner, owing to pressing engagements at the Exposition, is one which must deeply interest every educator worthy of the name.

Yet this co-ordination in instruction is a subject which an experience of over a quarter of a century in the school-room and the lecture-hall convinces me is not fully grasped, and therefore not carried into practical use.

But before going further it is necessary to define what is meant by co-ordination in instruction and in education, and also to state why the distinction should be made between instruction and education.

By co-ordination in instruction is meant that combination of ideas, the gathering of such a sum of information, the eliciting from children that collateral knowledge, which will go to make of any subject or lesson a matter of such interest that each pupil will feel that he has contributed his mite to the general fund which the discussion of the lesson has determined.

It will be seen that this idea of co-ordination implies that the children should have a large share of the talking. Most American children will take this share, in any case, if encouraged or allowed ; why not turn this national characteristic to good account ? It is only the master or professor who knows how to make the very defects of his pupils a source of progress and improvement, who is fit to maintain the mission he has undertaken.

We are told that our children are taught too many 'ologies and 'ographies ; that physicians deplore the cramming and the urging to which children are now subjected. This reminds us forcibly of a remark made to the writer at the London International Health Exhibition, during the educational conferences, by one of the oldest and most respected inspectors of schools in Her Majesty's service ; said he, " Feed a boy or girl well, see that they sleep at least seven hours daily, and you cannot give them too much to do." Remark, the experienced inspector did not say that you could not give such a boy or girl too much to study or to memorize, but " too much to do," a distinction which must not be lost sight of. Doing and studying are indeed different things ; the professor who forgets this, remembers but half his duty.

By co-ordination, then, is not meant the teaching of a great many subjects, as such, but simply their introduction in such times and places, in such manner, and to such degree, as may be necessary for the proper interpretation of any subject.

Certain topics now separately taught would, on the plan here sug-

gested, be acquired to a sufficient degree without becoming the burden they now are to master and pupil.

As suggested in so many of the latest works on method in teaching, the professor should, by means of "class talks," give such information, either by directly communicating it himself, or by eliciting it from the pupils, who, if twelve years of age or over, should be encouraged to take notes, however imperfectly.

It may be said, and has often been asserted, that boys or girls of this age cannot be expected to take notes, or that if they do take them, these are generally useless. To this we may reply that such notes on various subjects, or developed into short literary efforts, are sufficiently numerous in at least one of the educational exhibits to prove their feasibility.

Children may be induced to do almost anything if they have a live teacher, up to the times, ever awake to any issue which may interest his pupils. And this is truer of American children and their teachers than of any others in the world. The American child learns earlier, is more inquisitive where real subjects of importance are concerned, than his Continental or English cousins, and, it may safely be asserted with Brother Achille in his latest work on method, that it is only by giving intelligent direction to this natural curiosity of children that its dangerous tendencies may be controlled and corrected.

And here would be the point at which it would be desirable to introduce a few remarks about that co-ordination of ideas and sentiments so essential to the formation of the heart, teaching it and causing it to love that positive morality, that fixity of Christian principle, without which instruction is, in the language of Voltaire, a double-edged tool which is sure to injure its possessor. Here might that magnificent utterance of the illustrious Guizot be dwelt upon: "I wish religion to be the permeating atmosphere of the school-room." Well will it be for peoples and nations to heed in time warnings which are not wanting to show, in the language of a Pontiff whose first acts proved his love of true liberty, that "if the world is to be saved, instruction must be made more Christian"; and, with our distinguished United States Commissioner of Education, Hon. John Eaton, we may add, "Educators may well seriously inquire whether the tendency of the systems they are conducting are as thoroughly promotive of the practice of virtue as they ought to be and can be, * * * yet no one, contemplating the means of promoting the individual good or the public welfare, can be satisfied with an education which so intensifies intellectual activity as to overlook the necessity for the training and direction of the moral nature."

In speaking of the manner of co-ordinating matter, it has been said that the professor may be obliged to furnish the greater part of the information, in which case it may be claimed that we will need a higher order of intelligence among our elementary teachers, to which it is only necessary to answer that the passing of the ordinary normal school

examination is sufficient proof of intelligence in the young teacher. What we need is that study should not be dropped, as it is so frequently after the normal course. Teaching is a profession, a vocation, it is a special mission from above; no lower estimate will beget the constant study, not only of books, but of human character, of the soul, its power, its relations to human nature, and the many other interesting questions which the subject involves. In brief, the true teacher must be a man of thought, and this thought must be directed to his daily betterment in his profession. It is for this reason that many founders of teaching bodies in the Catholic Church require their disciples to devote at least two hours daily to the study, meditating upon, and discussion of topics bearing upon their mission as teachers, apart from their character as religious, and the venerable De la Salle, founder of the Brothers of the Christian Schools, has written a series of studies, or meditations, simply to convince his followers that without becoming men of thought, without making of their mission as teachers their sole occupation, they can not be worthy of their calling, nor realize suitable results. The same vein of thought pervades his "Treatise on the Government of Schools," and his "Twelve Virtues of a Good Master."

These same habits of study and thought, outside of a teaching community, may be realized by appointing and requiring the following of certain courses of educational reading; and, as is the case in several Continental countries, some further tests should be required to show that the teacher keeps up the sacred fire of study. Probably this may best be done, not by examining the teacher anew, but by an intelligent inquiry into the intellectual progress of the children, requiring the teacher to show his or her "Notes of Lessons," just as they have been used in the class-room.

Personally, we have little faith in diplomas granted for mere knowledge, nor does experience go to show that the measure of a teacher's information is the measure of his usefulness. This has been tested so often, and so often admitted, as to be, probably, beyond the line of discussion. Why not adopt the more rational plan of judging the tree by its fruits, instead of by its leaves? Why not award the diploma to that person who, in a given time and under ordinarily fair conditions, produces the best results? At this moment, the best infant class teacher in the city of Liverpool, perhaps in England, since Inspectors come from all parts of the United Kingdom, and send their teachers likewise, to study her methods, is a lady who has never taken a diploma, will not ask for one, and, sensibly enough, is accepted on her own conditions by the Government. Examples are not wanting to prove that this is not an isolated case. It may be said of the teacher as of the poet, that he is "born, not made."

The first topic to which this paper calls attention must be our arithmetics. Co-ordination in them is almost unknown. Let us take a prob-

lem in simple division, or, as some boys and girls call it, a sum. Their classification is eminently just. Indeed, youngsters often use terms whose full force they do not seize. Yes, our problems, especially in the elementary rules, are sums, great weights, huge nothings, having no earthly interest for our little ones. Thus, how insipid the problem, divide 2,150,000 by 5. What idea does this bring to the child's mind? Is there anything about it in any shape, manner, or form, that is interesting? On the contrary, suppose a little New Yorker is told that in Brooklyn and New York there are 2,150,000 persons; that in each family there are about five persons; how many families in the two cities? The child has the same work to do, but he learns four things instead of one. He learns how to divide by 5; he knows the combined population of New York and Brooklyn; he finds that five is the average number in a family, and the number of these families is the last point of information. Going back, with this same problem, and talking the matter over leisurely, the child is taught that five in a family will leave about three children in each, supposing both parents living. Here is another piece of information quite easily taught, and in a review lesson in multiplication, I would make them find the number of children, and of the grown persons in both cities, all of which would prove interesting.

It would afford pleasure to discuss our geographies and atlases, just as our arithmetics have been examined—those ponderous volumes, three-fourths of whose matter is as worthless as dead sea fruit. If in all this distinguished assembly there is one lady or gentleman who can say that during any one year, or in any school, there has been a single student who mastered the entire matter of the highest numbers of any of our ponderous atlases, let me ask as a special favor to make that person's acquaintance.

I have been looking for one such teacher for the last fifteen years, but have had a bootless search. How much more sensible the plan of preparing small "year books," in which only so much matter is introduced as may be easily and intelligently co-ordinated in a twelve-month; these manuals would, moreover, be of such a limited price as to prevent either the State or the individual from "paying too dear for its whistle." With such ponderous volumes as we now use, co-ordination is impossible. The whole lesson becomes a mere recitation, the pupils so many machines, and the teacher the great hear-all, who has no time to interest his pupils.

There is one subject, however, among the many to which reference might be made, that must call for notice here. That subject is reading. With many leading educators it may fairly be assumed that, in grammar and high schools, the students read too often. Two readings per week, intelligently given, are sufficient. If properly co-ordinated these would create a vast improvement in the status of our schools.

Suppose we take Robertson's delightful description of "Three Days in the Life of Columbus." After the plan which co-ordination sug-

gests, it might be well, a few days before this reading; to announce a "class talk," in which Columbus and his times would be discussed. Easily procured manuals should be suggested, and instructions given to a certain number of pupils to consult the local library, with whose librarian an understanding should be previously established.

Next, the teacher might draw a rough sketch of the island of San Salvador, or, using the more modernized name, Cat Island. This done, the subject might be dropped till the day for the reading lesson, when the entire subject might be divided as follows:

Suppose a class of thirty, let the pupils be divided into groups of four, five, or six. The first group might undertake the geographical tracing required to show the course taken by Columbus. The second could memorize De Lisle's exquisite poems on this same lesson, each boy or girl only learning enough to complete the poem in the group. The third would be directed to read something about the Moors in Spain, with a request to furnish a very short *résumé* of same. To the fourth might be assigned the sketching of the coats-of-arms of Ferdinand and Isabella, while the fifth would be busily engaged reading up the sketches of other American explorers. Finally, to the fifth, composed of the so-called duller lads, but often the most practical, could be assigned the collecting of sea-weed or moss, or the cutting out and fashioning of a little ship similar to one of those shown in the illustrations. Of course, if there were any girls in the class the making of the sails would fall to their share. These objects would next be placed in the school museum, and it may safely be claimed that the afternoon selected for such a reading lesson, thus co-ordinated, would find all seats filled, few dull, and assuredly fewer uninterested listeners.

The chairman called attention to the meeting of the International Congress of Educators in the afternoon, and at 12.35 P. M. the session adjourned.

THIRD SESSION.

The third session of the Department was called to order on Thursday, February 26th, at 9.30 A. M., Hon. John Hancock presiding.

The CHAIRMAN announced as first in order the following paper by Dr. W. T. HARRIS:

MORAL EDUCATION IN THE COMMON SCHOOLS.

The separation of Church and State is an acknowledged principle in our national government, and its interpretation from generation to generation eliminates with more and more of strictness whatever ceremonies and observances of a religious character still remain attached to secular customs and usages.

Inasmuch as religion, in its definition of what is to be regarded as divine, at the same time furnishes the ultimate and supreme ground of

all obligation, it stands in the closest of relations to morality, which we may define as that system of duties or obligations which govern the relation of man to himself as individual, and as race or social whole.

To the thinking observer, nothing can be more obvious than the fact that the institutions of society are created and sustained by the moral activity of man. The moral training of the young is essential to the preservation of civilization. The so-called fabric of society is woven out of moral distinctions and observances. The network of habits and usages which make social combination possible, which enable men to live together as a community, constitutes an ethical system.

In that ethical system only is spiritual life possible. Without such a system even the lowest stage of society, that of the mere savage, could not exist. In proportion to the completeness of development of its ethical system, a community rises from barbarism.

It is quite clear that so deep a change in the principle of human government as the separation of Church and State involves the most important consequences to the ethical life of a people. All thoughtful people, therefore, look with solicitude on the institutions of an educational character that are founded among us, in order to discover what means, if any, can remain for moral education, after its ecclesiastical foundation has been removed.

It happens quite naturally that the best people in the community struggle to retain the ecclesiastical forms and ceremonies in the secular. They find themselves unable to discriminate between the provinces of morality and religion. With them education in morality means education in performing religious rites.

This religious view certainly does not harmonize with the political convictions of our people. From year to year we see the religious rites and ceremonies set aside in the legislature, the town meeting, the public assembly, the school. If retained, they become empty forms with no appreciable effect.

In this sad state of affairs it becomes important to consider all other means of cultivating the ethical sense, and especially to discover how it is that institutions may be emancipated from the direct control of the Church.

Without entering into this question in its details, at the present time, we may remark that the history of Christian civilization shows us a continuous spectacle of the development of institutions into independence. It is a sort of training or nurture of institutions by the Church into a degree of maturity, in which they come to be able to live and thrive without the support of mere ecclesiastical authority.

But an institution attains its majority only when it has become thoroughly grounded on some fundamental divine principle. The State, for instance, is organized on the principle of justice—the return of each man's deed to himself. On such principle the State may be

conducted without fear of collision with the Church or other institutions.

The school, too, has certain divine principles which it has borrowed from the Church through long centuries of tutelage, and may perhaps be conducted by itself without Church authority and yet be a positive auxiliary to the Church and the cause of religion. Let us study these characteristics.

The school proposes at first this object—to implant in the pupil a knowledge of man and nature; in short, to initiate him into the realm of truth.

Certainly Truth is divine, and religion itself is chiefly busied with discovering and interpreting the divine First Principle of the universe and His personal relations to men. In so far, therefore, as truth—real truth, in harmony with the personality of God, and not spurious truth—is taught in the school, it is a positive auxiliary to the Church and to religion.

But the intellectual pursuit of truth in the school is conditioned upon a deeper principle. Order is the first law, even of Heaven. The government of human beings in a community is a training for them in the forms of social life. The school must strictly enforce a code of laws. The so-called discipline of the school is its primordial condition, and is itself a training in habits essential to life in a social whole, and hence is itself moral training. Let us study the relation of school discipline to the development of moral character, and compare its code of duties with the ethical code as a whole.

First, let us take an ideal survey of the whole field, and see what is desirable, before we examine the results of the school as actually furnished.

One may distinguish moral duties or habits which ought to be taught to youth into three classes: (a) Mechanical virtues, in which the youth exercises a minimum of moral choice and obeys an external rule prescribed for him. In this, the lowest species of moral discipline, the youth learns self-denial and self-control, and not much else. (b) Social duties, those which govern the relation of man to man and which are the properly called "moral" duties. In this form of moral discipline the youth learns to obey principle rather than the immediate will of another or a mechanical prescription. (c) Religious duties, or those based on the relation to God as revealed in religion. In these the youth learns the ultimate grounds of obligation, and gains both a practical principle for the conduct of life, and a theoretic principle on which to base his view of the world. In his religious doctrine man formulates his theory of the origin and destiny of nature and the human race, and at the same time defines his eternal vocation, his fundamental duties. The mere statement of this obvious fact is sufficient to indicate the rank and importance of the religious part of the moral duties.

Turning now to the school, let us take an inventory of its means and

appliances for moral education in the line of these several divisions. Let us remember, too, that morality consists in *practice* rather than in *theory*, and that the school can teach morality only when it trains the will into ethical habits, and not when it stops short with inculcating a correct theoretical view of right and wrong, useful as such view may be.

(I) In the school we note, first, the moral effect of the requirement of implicit obedience, a requirement necessary within the school for its successful administration. The discipline in obedience in its strict form, such as it is found in the school-room, has four other applications which remain valid under all conditions of society: (a) Obedience toward parents; (b) toward employers, overseers, and supervisors, as regards the details of work; (c) toward the Government in its legally constituted authority, civil or military; (d) toward the divine will, howsoever revealed.

In each of these four forms there is, and always remains, a sphere of greater or less interest, within which implicit obedience is one's duty. In the three first-named this duty is not absolute, but limited, the sphere continually growing narrower with the growth of the individual in wisdom and self-directive power. In the fourth form of obedience (to the divine will) the individual comes more and more to a personal insight into the necessity of the divine law as revealed in Scripture, in nature, and especially in human life, and he becomes, through this, emancipated relatively from the direct personal control of man, even of the wisest and best, and becomes rather a law unto himself. He outgrows mere mechanical obedience, and arrives at a truly moral will, in which the law is written on the heart.

Obedience, as a habit, to what is prescribed by an authority is obviously a training that fits one for religion, even if religion has no direct part in such training. Hence the school, even when perfectly secular, in securing implicit obedience, is in so far an auxiliary of the Church.

The pillars on which school education rests are behavior and scholarship. Deportment, or behavior, comes first as the *sine qua non*. The first requisite of the school is order; each pupil must be taught to conform his behavior to the general standard, and repress all that interferes with the function of the school. In the outset, therefore, a whole family of virtues are taught the pupil, and taught him so thoroughly that they become fixed in his character. In the mechanical duties habit is everything and theory little or nothing. The pupil is taught:

(a) Punctuality; he must be at school in time; sleep, business, play, indisposition, all must give way to the duty of obedience to this external requirement—to observe the particular moment of time and conform to it.

Punctuality does not end with getting to school, but while in school it is of equal importance. Combination cannot be achieved without it. The pupil must have his lessons ready at the appointed time, must rise

from his seat at the tap of the bell, move to line, return; in short, he must go through all the class evolutions with this observance of rhythm.

(b) Regularity is the next discipline. Regularity is punctuality reduced to a system. Conformity to the requirements of time in a particular instance is punctuality; made general, it becomes regularity.

Combination in school rests on those two virtues. They are the most elementary of the moral code—its alphabet, in short. This age is often called the age of productive industry, the era of emancipation of man from the drudgery of slavery to his natural wants of food, clothing, and shelter. This emancipation is effected by machinery. Machinery has quadrupled the efficiency of human industry within the past half century. There is one general training needed to prepare the generation of men who are to act as directors of machinery and managers of the business that depends upon it. This training is in the habits of punctuality and regularity. Only by obedience to these abstract external laws of time and place may we achieve social combination complete enough to free us from thralldom to our physical wants and necessities.

(c) Silence is the third of these semi mechanical duties. It is the basis for the culture of internality or reflection, the soil in which thought grows. The pupil is therefore taught habits of silence, to restrain his natural animal impulse to prate and chatter. All ascent above his animal nature arises through this ability to hold back the mind from utterance of the immediate impulse. The first impression must be corrected by the second. Combination and generalization are required to reach deep and wide truths, and those depend upon this habit of silence.

Thus silence in the school-room has a twofold significance: It is necessary in order that there may be no distraction of the attention of others from their work; secondly, it is a direct discipline in the art of combining the diffused and feeble efforts of the pupil himself.

These mechanical duties constitute an elementary training in morals, without which it is exceedingly difficult to build any superstructure of moral character whatever. Moral education therefore must begin in merely mechanical obedience, and develop gradually out of this stage towards that of individual responsibility.

(II) The higher order of moral duties falls into two classes, those that relate to the individual himself, and those that relate to his fellows.

(a) *Duties to self.* These are—

(1) *Physical*, and concern cleanliness, neatness in personal clothing, temperance and moderation in animal appetites and passions. The school can and does teach cleanliness and neatness, but it has less power over the pupil in regard to temperance. It can teach him self-control and self-sacrifice in those disciplines already named, punctuality, regularity, and silence, and in so far it may free him from thralldom to

the body in other respects. It can and does labor efficiently against obscenity and profanity.

(2) *Self-culture*. This duty belongs especially to the school. All of its lessons contribute to the pupil's self-culture. By its discipline it gives him control over himself and ability to combine with his fellow men; by its instruction it gives him knowledge of the world of nature and man. This duty corresponds nearly to the one named prudence in ancient ethical systems. The Christian Fathers discuss four cardinal virtues,—temperance, prudence, fortitude, and justice. Prudence places the individual above and beyond his present moment, as it were, letting him stand over himself, watching and directing himself. Man is a twofold being, having a particular, special self, and a general nature, his ideal self, the possibility of perfection. Self-culture stands for the theoretical or intellectual side of this cardinal virtue of prudence, while industry is its practical side.

(3) *Industry*. This virtue means devotion to one's calling or business. Each one owes it to himself to have some business and to be industrious. The good school does not tolerate idleness. It has the most efficient means of securing industry from its pupils. Each one has a definite task scrupulously adjusted to his capacity, and he will be held responsible for its performance. Is there any better training yet devised to educate youth into industry and its concomitants of sincerity, earnestness, simplicity, perseverance, patience, faithfulness, and reliability, than the school method of requiring work in definite amounts, at definite times, and of an approved quality? The pupil has provided for him a business or vocation. By industry and self-sacrifice the pupil is initiated into a third of the cardinal virtues, fortitude.

(b) *Duties to others*.

Duties to self rest on the consciousness of a higher nature in the individual, and of the duty of bringing out and realizing this higher nature. Duties to others recognize this higher ideal nature as something general, and hence as also the true inward self of our fellow men. This ideal of man we are conscious that we realize only very imperfectly, and yet it is the fact that we have the possibility of realizing a higher ideal in ourselves that gives us our value above animals and plants. In our fellow men we see revelations of this ideal nature that we have not yet realized ourselves. Each one possesses some special gift or quality that helps us know ourselves. The experience of each man is a contribution toward our self-knowledge, and vicariously aids us without our being obliged to pay for it in the pain and suffering that the original experience cost. Inasmuch as our ideal can be realized only through this aid from our fellow men, the virtues that enable us to combine with others and form institutions, precede in importance the mechanical virtues. There are three classes of duties toward others:

(1) *Courtesy*, including all forms of politeness, good breeding, urbanity,

decorum, modesty, respect for public opinion, liberality, magnanimity, etc., described under various names by Aristotle and others after him. The essence of this virtue consists in the resolution to see in others only the ideal of humanity, and to ignore any and all defects that may be apparent.

Courtesy in many of its forms is readily taught in school. Its teaching is often marred by the manner of the teacher, which may be sour and surly, or petulant and fault-finding. The importance of this virtue, both to its possessor and to all his fellows, demands a more careful attention on the part of school managers to secure its presence in the school-room.

(2) *Justice*. This is recognized as the chief in the family of secular virtues. It has several forms or species, as, for example, (a) honesty, the fair dealing with others, respect for their rights of person and property and reputation; (b) truth-telling, honesty itself being truth-acting. Such names as integrity, uprightness, righteousness, express further distinctions that belong to this staunch virtue.

Justice, like courtesy in the fact that it looks upon the ideal of the individual, is unlike courtesy in the fact that it looks upon the deed of the individual in a very strict and business like way, and measures its defects by the high standard. According to the principle of justice, each one receives in proportion to his deeds, and not in proportion to his possibilities, wishes, or unrealized aspirations. All individuals are ideally equal in the essence of their humanity; but justice will return upon each the equivalent of his deed only. If it is a crime, justice returns it upon the doer by a limitation of his personal freedom or property.

The school is perhaps more effective in teaching the forms of justice than in teaching those of courtesy. Truth-telling especially receives the full emphasis of all the power of school discipline. Every lesson is an exercise in digging out and closely defining the truth, in extending the realm of clearness and certainty further into the region of ignorance and guesswork. How careful the pupil is compelled to be with his statements and with his previous preparation!

Justice in discovering the exact performance of each pupil, and in giving him recognition for it, may give place to injustice in case of carelessness on the part of the teacher. Such carelessness may suffer the weeds of lying and deceit to grow up, and it may allow the guilty pupil to gather the fruits of honesty and truth, and thus it may offer a premium for fraud. The school may thus furnish an immoral education, notwithstanding its great opportunities to inculcate this noble virtue of honesty.

The private individual must not be permitted to return the evil deed upon the doer, for that would be revenge; hence a new crime. All possibility of self-interest must be sifted out before justice can be done to the criminal. Hence we have another virtue—

(3) *Respect for law*, which, as the only means of protecting the innocent and punishing the guilty, is the complement of justice. It looks upon the ideal as realized, not in an individual man, but in an institution represented in the person of an executive officer who is supported with legislative and judicial powers.

The school, when governed by an arbitrary and tyrannical teacher, is a fearfully demoralizing influence in a community. The law-abiding virtue is weakened, and a whole troop of lesser virtues take their flight and give admittance to passions and appetites. But, on the other hand, the teacher may teach respect for law very thoroughly. In this matter a great change has been wrought in the methods of discipline in later years. Corporal punishment has been very largely disused. It is clear that with frequent and severe corporal punishment it is next to impossible to retain genuine respect for law. Only the very rare teacher can succeed in this. Punishment through the sense of honor has therefore superseded for the most part in our best schools the use of the rod. It is now easy to find the school admirably disciplined, and its pupils enthusiastic and law-abiding, when governed entirely without the use of corporal punishment.

The school possesses very great advantages over the family in this matter of teaching respect for law. The parent is too near the child, too personal, to teach him this lesson.

At this point we approach the province of

(III) Religious duties. Higher than the properly moral duties, or at least higher than the secular or cardinal virtues, are certain ones which are called "celestial" virtues by the theologians. These are faith, hope, and charity, and their special modifications.

The question may arise whether any instruction in these duties can be given which is not sectarian. An affirmative answer will have to show only that the essential scope of these virtues has a secular meaning, and that the secular meaning is more fundamental than in the cases of the so-called cardinal virtues.

(1) Faith in a theologic sense means the true knowledge of the first principle of the universe. Everybody presupposes some theory or view of the world, its origin and destiny, in all his practical and theoretical dealing with it. Christendom assumes a personal Creator, of divine-human nature, who admits man to grace in such a way that he is not destroyed by the results of his essential imperfection, but is redeemed in some special way. The Buddhist and Brahmin think that fortitude and imperfection are utterly incompatible with the divine being, and hence that the things of the world cannot be permitted to have real existence. They exist only in our fancy. Here is no grace, no redemption. Nature is not a real existence to such a theory, and hence there can be no natural science.

In Christian countries the prevailing institutions and confessions of faith recognize this belief in a divine-human God of grace, and their

people more or less cultivate science. Some persons theoretically deny this belief, but cling to science, which is itself based on the deep-lying assumption that the world is a manifestation of Reason. Such skeptics have not yet measured the consequences of their theories, and for our purposes may be said to belong to the Faith, inasmuch as the reality of a finite world presupposes a personal God whose essential attribute is grace. The agnostic, too, is strenuous in acknowledging the practical importance of the code of moral duties.

The prevailing view of the world in Christian countries is very properly called Faith, inasmuch as it is not a view pieced together from the experience of the senses, nor a product of individual reflection unaided by the deep intuitions of the spiritual seers of the race.

Faith is a secular virtue as well as a theological virtue; and whoever teaches another view of the world, that is to say, he who teaches that man is not immortal and that nature does not reveal the divine Reason, teaches a doctrine subversive of faith in this peculiar sense, and also subversive of man's life in all that makes it worth living.

(2) Hope, the second theological virtue, is the practical side of faith. Faith is not properly the belief in any theory of the world, but in the particular theory of the world that Christianity teaches. So Hope is not a mere anticipation of some future event, but the firm expectation that the destiny of the world is in accordance with the scheme of faith, no matter how much any present appearances may be against it. Thus the individual acts upon this conviction. It is the basis of the highest practical doing in this world. A teacher may show faith and hope in the views of the world which he evinces in his dealings with his school, in his teaching of history, in his comments on the reading lessons, in his treatment of the aspirations of his pupils. Although none of these things may be consciously traced to their source by the pupils, yet their instinct will discover the genuine faith and hope. Nothing is so difficult to conceal as one's conviction in regard to the origin and destiny of the world and of man.

(3) Finally, Charity is the highest of these virtues, in the sense that it is the concrete embodiment and application of that view of the world which Faith and Hope establish.

The world is made and governed by divine grace, and that grace will triumph in the world. Hence, says the individual, "Let me be filled with this principle, and hold within myself this divine feeling of grace toward all fellow creatures." Charity is therefore not almsgiving, but a devotion to others. "Sell all thou hast, and follow me." Faith perceives the principle; hope believes in it where it is not yet visible; charity sets it up in the soul and lives it. There might be conceived a faith or insight into this principle of divine grace, and a hope that should trust it where not seen, and still there be in the possessor of the faith and hope a lack of charity. In that case the individual would ac-

knowledge the principle everywhere, but would not admit it to himself. With charity all other virtues are implied, even justice.

While courtesy acts toward men as if they were ideally perfect and had no defects, while justice holds each man responsible for the perfect accordance of his deed with his ideally perfect nature and makes no allowance for immaturity, charity sees both the ideal perfection and the real imperfection, and does not condemn, but offers to help, the other, and is willing and glad to sacrifice itself and assist the imperfect to struggle toward perfection.

The highest virtue, charity, has, of all the virtues, the largest family of synonyms: humility, considerateness, heroism, gratitude, friendliness and various shades of love in the family (parental, filial, fraternal, and conjugal), sympathy, pity, benevolence, kindness, toleration, patriotism, generosity, public-spirit, philanthropy, beneficence, concord, harmony, peaceableness, tenderness, forgiveness, mercy, grace, long-suffering, etc., etc.

The typical form of this virtue, as it may be cultivated in school, is known under the name of kindness. A spirit of true kindness, if it can be made to pervade a school, would be the highest fountain of virtue. That such a spirit can exist in a school as an emanation from a teacher, we know from many a saintly example that has walked in the faith of the Great Teacher.

From the definition of this principle it is easy to deduce a verdict against all those systems of rivalry and emulation in school which stimulate ambition beyond the limits of generous competition to the point of selfishness. Selfishness is the root of mortal sin, as theologians tell us, and the lowest type of it is cold, unfeeling pride, while envy is the type next to it.

Returning to our first question, we repeat, In a state which has no established Church, and in a system of public schools that is not permitted to be under the control of sects or denominations, what shall be the fate of dogmatic instruction in morals, especially instruction in that part of morals which rests upon the celestial virtues? Of course, the problem is still a simple one in parochial schools and denominational schools. But it is not proper for us to ignore the dangers incurred even in strictly parochial schools. The more strict the denominational control, the less likely is there to pervade the school that spirit of tolerance and charity toward others which is the acknowledged deepest taproot of the virtues.

Were the community, however, generous in its confessions of faith, religious instruction could still properly remain in school. The movement of American society is not, however, in that direction, and it is quite likely that the Church must see formal religious instruction, even to the ceremony of reading the Bible, leave the common schools altogether. But a formal reading of the Bible "without note or comment," or a formal prayer on opening school, is surely not religious or moral

instruction in any such efficient sense as to warrant any Christian man or woman in sitting down in content and claiming a religious hold on the popular education. Such a delusive content is indeed too prevalent. There never was a time when the need was greater for a widespread evangelical movement to begin, that shall make real once more the faith that is well-nigh become a mere formula.

A Robert Raikes, now and here, to give new vitality to the Sunday-school movement, a concerted series of movements like that of Dr. Vincent, are needed.

It is not the undoing of the separation of Church and State, even in the common schools, nor the struggle to maintain a frigid and bloodless "non-sectarian" (so-called) religion in our schools, that is to succeed or to do any good. It is for the Churches to rouse from danger, and proselyte by new means and appliances, as well adapted to the present day as the Sunday-school movement was seventy years ago.

It is for the teachers, not to claim the right to introduce formal religious ceremonies, but to make all their teaching glow with a genuine faith, hope, and charity, so that pupils will catch from them their view of the world as the only one that satisfies the heart and the intellect and the will.

Let us note the fact that in the mechanical virtues, so important to making good citizens, the training in the schools is already admirable. Human freedom is realized, not by the unaided effort of the individual, but by his concerted or combined effort in organized institutions like the state and civil society. Those mechanical virtues make possible the help of the individual in this combination, and fit him for the modern world now bent on the conquest of nature.

The social virtues, justice, politeness, and obedience to law, may be equally well provided for, although in fact they are not successfully taught in every school.

The celestial virtues can be taught by teachers inspired by those virtues, and by none others. The empty profession of such virtues without the devotion of the life to them, is likely in the school, even more than elsewhere, to produce the well-known practical result of altruism.

Finally, let us call up the main conclusions, and reduce them to their briefest expression.

1. Moral education is a training in habits, and not an inculcation of mere theoretical views.

2. Mechanical disciplines are indispensable as an elementary basis of moral character.

3. Lax discipline in a school saps the moral character of the pupil. It allows him to work merely as he pleases, and he never can re-enforce his feeble will by regularity, punctuality, and systematic industry. He grows up in habits of whispering and other species of intermeddling with his fellow pupils, neither doing what is reasonable himself nor allowing others to do it. Never having subdued himself, he never will subdue

the world of chaos or any part of it as his life work, but will have to be subdued by external constraint on the part of his fellow men.

4. Too strict discipline, on the other hand, undermines moral character by emphasizing too much the mechanical duties, and especially the phase of obedience to authority, and it leaves the pupil in a state of perennial minority. He does not assimilate the law of duty and make it his own. The law is not written on his heart, but is written on lips only. He fears it, but does not love it. The tyrant teacher produces hypocrisy and deceit in his pupils. All manner of fraud germinates in attempts to cover up shortcomings from the eye of the teacher.

Even where there is simple implicit obedience in the place of fraud and the like, there is no independence and strength of character developed.

5. The best help one can give his fellows is that which enables them to help themselves. The best school is that which makes the pupils able to teach themselves. The best instruction in morality makes the pupil a law unto himself.

Hence strictness, which is indispensable, must be tempered by such devices as cause the pupil to love to obey the law for the law's sake.

The committee on nominations then made the following report, which was adopted unanimously:

President—Hon. WARREN EASTON, State Superintendent of Public Instruction of Louisiana.

Vice-President—Hon. T. B. STOCKWELL, State Superintendent of Education of Rhode Island.

Secretary—Hon. D. B. JOHNSON, Superintendent of Schools of Columbia, S. C.

These officers were declared elected for the ensuing year.

Col. W. P. JOHNSTON, President of Tulane University, then read the following paper:

ON THE RELATION OF THE UNIVERSITY TO THE COMMON SCHOOL.

Gentlemen of the Department—The topic you have assigned me for discussion is one of great moment in our educational system. To present the question fully would require more time than your patience or the limitations of the occasion would readily allow; but there are some obvious points which occur to me, that may do somewhat toward placing the subject in its true light before this audience.

You will be told, and truly told, that universities may exist where there are no common schools, and that the light comes from above; but to have preceded them even, and to have made them possible, is some relation at least. But whether the common schools are the intellectual offspring of the universities, as is the case in all other countries, or, as some may claim in newer communities, the universities are the product and flower of the common schools, they deal in both cases with the de-

velopment of the citizen, the one beginning and the other finishing his education; the one lays the foundation, the other sets the capstone of the edifice.

What is a university? It is an institution representing the best learning and highest teaching-power of the community in which it exists. The universities in the Middle Ages, with their *trivium* and their *quadrivium*, taught the best of what was then known; and now, though they fall so far short of their full scope and ideal, they are still the citadels of science, the strongholds of culture and high thought. They constitute that Capitoline Hill from which the standards of the Eternal City are carried down by its panoplied legionaries for service or strife. If the common school is the starting point and the university the close of education, they certainly have a connection and relation. Let us consider what this is.

Education is integral. In whatever terms defined, it is a preparation of a younger generation by an older for the work of life. Some of it is carried on in the streets; this is unconscious education. Some in the shop or office; this is special. The last of all is the education of the home, which combines all these. What is then left for the school-room? Intellectual training is a comparatively small part of the whole. It has monopolized the term "education" to the exclusion of other influences, because while the others are more or less implicit or indirect, school education is avowedly and aggressively informing, instructively educational in its purpose and methods. It is the preparation for life, so far as it can be given by formal didactic methods.

Where education shall begin, and how far it shall proceed, and by what agencies and studies it must be carried on, will depend on many circumstances in the condition of the community and of the individual. But with each individual mind that enters on this formative process, the progress is, while it lasts, continuous. We differentiate time by day and night, by the seasons, by years, and by cycles, but time itself flows on past our landmarks like a great river. So a human life in its individuality, its continuity, its development, flows on past the landmarks we would set up for it. It is one. It has its dawn, its matin hour, its noon, its prime, its evening, its gloaming, its final shadows, and its curtained darkness in death; but it is day till the night comes. It is one. So we differentiate the long day of educational preparation which is closed only by the nightfall of death. We mark it off into spaces. We assign this to the nursery, and that to the kindergarten, and still other spaces to more advanced education, and the last of all to the work of life. But, still, it is essentially one process, the development of the man.

We must remember that all the agencies we employ in this process, common school, high school, college, and university, are but successive mansions in our Father's house, even as the vestibule, the antechamber, and the audience hall lead us to the foot of the great throne, from which is the effluence of all light and knowledge.

The relation of the university to the common schools is through the high school and the college. It is but a higher link in the golden chain that depends from above. It represents the highest phase of formal school education. If any higher is yet to be discovered, it will still belong to the university. The common school, in its different strata, represents the lowest, and likewise the broadest, phase of popular education. Between them are the high school and the college. I take the liberty of quoting from a report which, though printed some eighteen months ago, has not been published.

The educational system of any people, to be complete, must constitute a finished and homogeneous structure. It should be a pyramid with the common schools at its base, and the university at its apex. Such is the much admired German system, which is consistent with itself and complete in all its parts. Whether, then, our university owes its existence to legislative wisdom or private munificence, intended as it is to perform an important part in the public education of the State, it should recognize fully its relations to every other part of the educational system, and seek to bring each and all into that harmony which will insure improvement. It is both good policy and wise administration to plant the university on the popular affections and interests, and to aid public instruction wherever it can be safely done. Of course, the fundamental principle of such a policy is to make the beneficence of our work as real, expansive, and manifest, as human fallibility will permit.

In the first report I made as the President of the Louisiana State University, in December, 1880, I set forth the mutual interdependence of all the parts of our educational system and the urgent need of help in securing its blessings to our population. The following was my language :

On the free-school system of education rests the hope of the development, if not of the preservation, of our material interests and of our liberties in the United States. This is especially true of the South, and in no State has it greater significance than in Louisiana. The control of the most sacred rights of property, of the subtlest questions of morals and law, of the most delicate functions of polity, and of the fundamentals of civilization itself, are now, perforce, intrusted to the masses, largely made up of ignorant freedmen. It behooves the State, as the conservator of society, to use every power and energy to enlighten this dense and dangerous darkness. It should extend to its colored citizens the benefits of education, and lead them to a higher and purer plane of intelligence. But it should remember that it must depend chiefly upon the white race, with its immemorial right of leadership, for its ability to keep pace in the march of civilization with happier and more favored commonwealths. It should not withhold nor stint its hand in giving, to equip these of its sons for the struggle of life. To this end, common schools should invite the humblest of its citizens to learn those elements of knowledge which should be the general heritage of freemen. Higher schools should receive generous State aid, so that those willing to make sacrifices should not be without the opportunity of advancing along the rugged path of knowledge; and, crowning the public school system as a cap-sheaf, the most fruitful gift of this benignant harvest of learning, should be the university. A part of that system and its culmination, the university should open its doors freely to all who aspire to the higher education. It ought not to usurp the functions of the primary school or of the high school, but should reserve its energies for those who have patiently undergone their preliminary training. These it should foster with the most sedulous care, and the university should be the nursery of the teachers of our public schools. From its walls yearly should go forth men fully equipped by training, gen-

eral information, and special instruction in the best methods of the normal school, which has its greatest efficiency as a branch in a university. These men should constitute that army of schoolmasters who are to vanquish ignorance in Louisiana.

A king of Sparta, when asked with reference to its walls, pointed to his soldiers and replied, "The city is well fortified which hath a wall of men instead of brick." So in the great edifice of popular education, every human soul in the community should be built into the solid structure, in its place, at base or at summit.

But if the university and the common schools represent successive phases of a man's development, they should not do the same work. One deals with the multitude, with a mighty host, the levy *en masse*, who go out to fight the battle of life. These have but a brief time for disciplined drill. In it they can learn but a few things well; but if these are learned very well, as they may be, they are a great help in the life of the learner; they are sufficient for his purposes as a private in the grand army. And as in a truly constituted army every private may carry a marshal's baton in his knapsack, so in a free country every citizen, with this start, has his chance, if ability, courage, and good fortune are with him. But though the high school and the college afford the training that fits men to be officers in this army, neither they nor the university can make generals of them, even though it had a power to commission as such.

"A prince can mak a belted knight,
A marquis, duke, and a' that;
But an honest man's aboon his might,
Guid faith he mauna fa' that!"

The king who creates a peer cannot make him a gentleman. The school cannot make a scholar, because it does not furnish brains to its pupils.

The university creates the *élite* corps of culture, the engineers of thought. I would not have the approaches to it along a narrow declivity, but, with its wide gates thrown open to every quarter of the heavens, it should welcome every comer whose faculties and powers are trained for service on the field of life. The university fits him for still more difficult achievements.

The common school, then, gives the elementary education. The secondary schools should begin the work of differentiation in courses of study, which branch out, as you rise in the scale through high school and college to the university, where the work becomes special and professional. The common school gives the general education, the secondary schools the higher education, and the university the highest of all.

But the university has still another function, whatever may be its restriction in a highly specialized system, like the Prussian. Here it has much work to do which may be called supplementary work, which is

not done and cannot be done by primary or secondary schools, for lack of means or other sufficient cause. Permit me to quote myself again:

If education has been correctly defined, and the university represents its highest phase, the question naturally arises, "Where does this phase commence?" In a highly organized society, the whole work of education may be regularly distributed to the primary school, the high school, the college, and the university, with the aid of professional, technical, and other special schools. But in America, and especially in the South, we must do what we can, not what we would. The university is, without exception, obliged to perform the duties of the college, and generally of the high school also. There can be no objection to this, if such an institution grasps the whole problem in its entirety, and yet recognizes the essential difference between the spirit and methods of its lower and higher departments. A university may begin where its circumstances and the condition of its people require, so only that it shall not close its work without offering to its students those chartered rights to liberal knowledge, that emancipation of thought, which is the true key-note of academic freedom and university life. That this is not the idea of the German university, I admit. That idea involves a complete severance of the gymnasium, or college, from the university. But forms and ideas must yield to actual conditions. And, much as it would shock a German university professor to tell him so, I am sure that for the teacher himself it is a higher discipline to be able and compelled to teach in both the university and the college, than in either alone. If a higher discipline, then a higher man is the outcome; and, though the direct results may be less obvious, the indirect evolution of all concerned should be larger.

Now let me illustrate from our work here. If you will pardon me, I will quote from the report already cited as made to my Board, as to one of the functions of a university:

A university should combine in its work three objects: the higher education of the young, the extension of the area of original research, investigation, and discovery, and the elevation of the public tone and culture. This last is done, in part, unconsciously and without any direct effort.

[The speaker then showed how it was effected through the influence of the faculty and alumni, and through the influence of a free public library, offering and opening its benefits to all.]

This is true also of art galleries and museums. The museum is the workshop of the scientist and the kindergarten of the people. It teaches natural science without a master.

The most direct method of reaching the popular mind, however, is through popular lectures. Conducted by able men, they awaken the spirit of inquiry in many breasts, and diffuse important information. This is said to be a difficult community to reach by this method. But if free, and guaranteed by the university, and on subjects interesting to the community, it will after a while become the habit, and perhaps the fashion, to attend them. This university is doing what it can to raise the popular intelligence by free lectures on physiology and hygiene, and by free systematic instruction in drawing to teachers, and in night classes for the benefit of mechanics and others.

There is just one other point I wish to allude to in a paper which professes to touch the surface of the subject merely. It is the reiterated demand of this or that educator for a university or a college to adopt

his standard of scholastic orthodoxy. You shall follow this method or that method, or issue only this degree or that degree, and for such and such courses of study; otherwise you are schismatic, heretical, out of the ring. This is all nonsense. Who shall fix the standards? Certainly not those who are changing color as fast as the forest leaves when the frost comes. Education in America, in the world, is growing. It is feeling the full consciousness of its own expanding power. It has burst its shackles. It feels its strength. The great danger now is, that in the consciousness of new-found powers it may waste its energies in wrong directions, that it may forget the wisdom of the past. But while so much is tentative, while new problems are presented daily for our solution, we must beware of a slavish adoption of models. To do a thing merely because it has been done somewhere else, is the worst reason that can be assigned, unless we can show that the situations are exactly the same. You may make your coat of the same material as another man's, because he commends its texture, but you will have it cut to fit yourself, and not by his pattern. So we must adapt our educational institutions in each particular case to our own wants, and not another's.

Solon made not the best code, but the best code for the Athenians. In arranging our schools, of whatever grade, we have to diagnose the case, as the doctors say. All the circumstances must be studied. We must do the best we can, not the best we would. In striving after ideals, it is not well to forget that we are of the earth, earthy. If we have a university, or a system of private high schools, and no common schools, it is well to regard the former in framing the latter. If the reverse is the case, we must build on the public schools. In either case we are bound to regard the social culture and the educational condition of the people for whom we legislate. In a word, we should use a little common sense. And we need not be discouraged in either common school or university organization and work, if we fall far short of our hopes and plans and ideals. Experience teaches that such is the common lot; and, if we are more fortunate, a wise humility will lead us to suspect that it is due more to luck than management; or, to express the thought more truly and exactly, that Providence has favored us beyond our deserts. For, "Man proposes, but God disposes."

In a word, then, I may say, that a direct relation exists between the university and the common schools, as successive phases of educational development, through the secondary schools and colleges, and that the relation should be recognized in the organization and development of each; and, moreover, that where circumstances require it, the university should do all necessary supplementary work within its power.

Hon. D. L. KIEHLE, State Superintendent of Public Instruction for Minnesota, said: The theories announced here I cannot stop to consider. I will add, however, that our law requires that high schools receiving State aid shall receive non-residents to the high school upon a satisfactory examination, so that these schools become free schools

for the use of the neighborhood. Professor Payne, of Ann Arbor, visited us, and gave a course of lectures at the University, and became acquainted with our work there, and he approved it as very superior.

The promises are excellent. I desire to have it known what attention we are giving to this matter. You can think about it from time to time, and in the future we shall know more about it than at present, but our confidence is continually growing. I will also say that the normal schools have passed a rule that in the case of students coming from high schools their certificates from the high-school boards shall be accepted in lieu of an examination.

The Chairman stated that Wisconsin had also adopted a similar rule.

Mr. ROTE asked whether any particular number of pupils was required.

Mr. KIEHLE replied that every school should have a minimum of twenty.

Dr. HARRIS. I suppose, Mr. Chairman, by the report from Harvard alluded to, that Harvard proposes to throw open its doors and allow persons not fitted in Latin and Greek to be admitted to certain university courses preparatory to a degree, in case they are sufficiently qualified in other things. During the move in that direction some years ago, instead of requiring less preparation in Latin and Greek, we secured more. It seems to me that it is the desire of the Faculty that it shall be on a healthy basis, and not on an artificial basis. In Harvard there is certainly more desire for Latin and Greek than there used to be, and to enter Harvard College one has to be better posted in those languages than he used to be to graduate. The study of these languages is much more scientific. Of course we hear of those who are against these studies. The sentiment of the community is not to be judged by them. It seems to me that the best way is to stimulate a desire to go into the college. I had some talk with a high-school teacher, and he made the following remark: "The trouble is that our graduates do not go to colleges or universities, nor do they leave the community when they leave the high school. Personal influence of teachers can double the number of pupils going to colleges, and it is their business to do it. You know I do not believe entirely in a college course of study, but if the mountain is not coming to Mahomet, Mahomet should go to the mountain."

The CHAIRMAN. As presiding officer of this section of the session, I have determined that I will not admit any exercises during the session until our programme was exhausted. "The Status of Education in the South" has been transferred to the International Congress, and will be discussed to-night in Dr. Bicknell's paper and such others as may have been designated. The programme of the Superintendents' Association is now closed. At the request of several gentlemen, I have consented

to hear from Mr. Angell, but will warn him that we can give him only a very limited time.

Mr. ANGELL then read the following paper :

THE IMPORTANCE OF TEACHING KINDNESS TO ANIMALS, AND THE
AMERICAN "BANDS OF MERCY."

Mr. President, Ladies, and Gentlemen—I have your kind invitation to occupy fifteen minutes in behalf of the innumerable millions of God's lower creatures, who have no power in any language we can understand to speak for themselves—the beasts of the field, the birds of the air, the cattle on a thousand hills.

I have no time to tell you about the hundreds of thousands that annually die on our cars and steamboats in transportation; how their flesh, with that of animals taken from cars and steamboats almost dead, are sold in our markets; and of the effects on public health of eating those meats.

I have no time to tell you of the cruel methods by which millions of animals are annually slaughtered; and how every animal can be killed without fore-knowledge, and almost without pain, and ought to be; and of the effects of this cruelty also on those who eat their meat.

I have no time to tell you how, over a large part of this country, calves are taken from their mothers when too young to eat hay, and kept four to six days before they are killed without any nourishment whatever, and during this time are bled, in some instances several times, to make their flesh whiter, more delicate, and more dangerous to eat.

I have no time to tell you how in some parts of our country sheep are sheared in cold weather, and left standing in cold yards, without fleeces, several days before they are killed.

I have no time to tell you how milch cows are ill treated, and the effects on the milk and its products, making it sometimes as poisonous as the milk of the ill-treated human mother.

I have no time to tell you of the importance of our insect-eating birds to agriculture; that we could not live on the earth without them; and that they are decreasing in this country, while insects are increasing.

I have no time to tell you how our old and injured domestic animals can be killed in the most merciful ways, and are so killed where we have societies to do it.

I have no time to tell you of cock fights, and dog fights, and bull fights, and their influence wherever they are practiced.

I have no time to tell you of the useless unrestricted vivisection which has been practiced so largely in this country many years; how one man has taken already the lives of more than three thousand animals in his useless experiments; how these animals are kept in suffering sometimes days, and sometimes weeks. Dr. Henry J. Bigelow, Harvard University professor of surgery, told me some time since that from all this

animal torture and destruction *not one useful fact* has thus far, to his knowledge, been discovered in America.

I have not time to speak of the ten thousand wrongs that are inflicted on man's useful servant, the horse, and his Southern cousin, the mule.

If you stay long in this city you will see enough of them to make your hearts sad with pity.

I have not time to talk to you about the immortality of animals believed in by more than half the human race, and in that half such men as Agassiz, who was a firm believer in the immortality of animals.

If I had an hour instead of fifteen minutes, I could tell you about all these, and many other things which I think you would never forget.

A few days since I had the pleasure of addressing one of the large educational institutions of this city, and at the close of my address a gentleman rose in the audience and said that some ten years ago he was a student at Dartmouth College when I had the pleasure of putting this information before some four hundred of them in the college chapel; and though he had never hardly thought of the subject before, he carried from his whole college course, when he graduated, no stronger or more durable impression than that of our duty to God's lower creatures. He is now a superintendent of the public schools of one of our most important cities, and I believe a member of this convention.

The wonderful growth of societies for the prevention of cruelty to animals is a subject with which probably some of you are familiar; how they have stretched out their protecting arms, not only in this country, but in Europe, Asia, Africa, and many islands of various oceans, numbering among their members many of the noblest, and best, and most illustrious of the world's citizens. In England the Royal Society is under the patronage of the Queen, and its president a member of the Queen's Privy Council.

The first audience I had the pleasure of addressing there some years ago was presided over by one of the most learned men in England, the Lord Bishop of Gloucester and Bristol, and the gentleman who moved the vote of thanks was Field Marshal Sir John Burgoyne, very near the head of the British army; the second was at the house of the Baroness Burdett Coutts, probably, next to the Queen, the most highly respected woman in England.

In France, Germany, and elsewhere, wherever I have traveled in Europe, I have found the same. One German society numbers among its members twenty-three generals and over two hundred officers of the German army.

In my own State of Massachusetts I think that no charitable society of the State has on its roll of officers and members more distinguished and influential names than the Massachusetts Society for the Prevention of Cruelty to Animals. I think that no society in the State is better known or more popular.

But, in the limited period allotted me, *one thing* I do have time to tell

you; and that is, that we long ago found that the *great* remedy for all these wrongs lies, not in laws and prosecuting officers, but in the public and private schools; that a thousand cases of cruelty can be prevented by kind words and humane education, for every one that can be prevented by prosecution; and that if we were ever going to accomplish anything of permanent value for the protection of those whom our societies were organized to protect, it must be through the kind assistance of the teachers in our public and private schools.

We found another important fact—that when children were taught to be kind to animals, to spare in spring time the mother bird with its nest full of young, to pat the horses, and play with the dogs, and speak kindly to all harmless living creatures, they became more kind not only to animals, *but also to each other*.

If there were more time, I should be very glad to give you the experience of European teachers proving what I state.

Out of two thousand convicts inquired of in American prisons, only twelve had any pet animal during childhood.

Out of nearly seven thousand children carefully taught kindness to animals through a series of years, in an English school, not one has even been charged with a criminal offense in any court.

To many of you it will be no new thing when I state that crime has grown in this country, for many years, far beyond our growth of population.

If there were more time I would give you statistics.

And it is becoming a great question how long our present form of government, and the proper protection of property and life, can be maintained with this constant growth of crime over population, and how we are to stop it.

Not more than one-half the people of this country, and in some States not more than a quarter, attend any church, or their children any Sunday-school. The churches cannot reach *them*.

Science is making wonderful progress. A Nihilist lecturer recently stated to a large audience in Tremont Temple, Boston, that there were about four hundred schools in Europe (he did not say how many in America) whose only object was to teach the use of explosives, and that two ounces of an explosive he then had, placed at the entrance of Tremont Temple, would destroy the lives of every person in that building!

We want no French revolutions here, with barricades, and guillotines, and the streets red with blood; and we think the best way to avoid such thing is through widespread merciful and humane education in our schools.

How can you *better* reach the Nihilistic father or mother, who never enters the door of a church, or uses the name of the Supreme Being except in blasphemy, than through his or her child in our public schools? And how can you better reach the heart of the child than by teaching

it kindness to the weakest and most defenseless of God's creatures, with such other merciful teachings as may be easily added?

For this very purpose was founded, in Boston, on the 28th of July, 1882, the "American Band of Mercy," whose badge I wear.

Among its earliest members were the Governor of Massachusetts, the mayor of Boston, the chief justice of our commonwealth and other judges; also the Roman Catholic archbishop of Boston, who caused a branch to be established in his cathedral, with about 1,500 members, and gave permission to establish them in all the Sunday and parochial schools of his diocese.

The leading editors of our religious and educational papers, and several hundreds of clergymen of all denominations, both Protestant and Roman Catholic, also joined.

It has now about four thousand seven hundred branches, reaching from the Gulf of St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Pacific coast, and numbering over three hundred thousand members.

They are in Sunday-schools of all denominations, Protestant and Roman Catholic, and in week-day schools of all grades, from the primary to the university.

Their badge is a five-pointed star, on which are the mottoes, "Glory to God," "Peace on earth," "Good will to all," and on the five points of the star, "Kindness to all harmless living creatures." On a recent public occasion the President of the United States, who belongs to a Buffalo branch, wore this badge while reviewing some ten thousand children. Their cards of membership have a beautiful picture of the signing of the pledge.

Their object is to encourage in every possible way *brave, generous, noble, and merciful* deeds; to protect not only the lower races, but also every suffering human being that needs and deserves protection.

For this purpose they aim to use the best literature of the world,—songs, poems, pictures, and stories which will promote these objects; and, by public "Band of Mercy" concerts and meetings, to reach all outside whom they can influence.

Their methods of organization are so simple that a boy or girl can organize.

Their meetings occupy various lengths of time, from an hour to ten minutes once a month or once a week—sometimes more often; sometimes separately, and sometimes as part of school or Sunday-school exercises.

They cost nothing, for they require only the simple pledge, "I will *try* to be kind to all *harmless* living creatures, and *try* to protect them from cruel usage."

To be sure, they have membership books for registry of names of members for those bands that want them; beautiful imitation gold and silver badge pins for those who want them; ribbon badges and cards

of membership for those who want them; some hundred thousand of these badges and cards have been sent out over the country, and they cost but a few cents each.

But they are not necessary. All that is required is the simple pledge, "I will *try* to be kind to all *harmless* living creatures, and *try* to protect them from cruel usage."

The parent Band of the Massachusetts Society sends to each Band formed from it, without cost, (1) Full information; (2) ten interesting lessons on kindness, full of anecdote and instruction; and (3) a copy for one year of its monthly paper, "*Our Dumb Animals*," filled with stories, songs, and instruction, encouraging kindness both to animals and human beings. It sends also to each Band specimens of Band of Mercy hymns and songs, adapted to popular music and suitable for school and Sunday-school exercises. They are already sung from the Atlantic to the Pacific. All these it sends without cost.

To every *teacher* who forms a Band of twenty or more, it sends in addition its beautiful badge pin without cost.

I have spoken of distinguished educators, statesmen, governors, judges, the President of the United States, and other distinguished persons who have joined the Bands of Mercy.

Why did they join? To make themselves more merciful? Because they thought they needed it? Probably not, but because they wanted to give the weight of their influence to lessen pain and suffering in the world; to aid in carrying an education of mercy into all our schools; to aid in hastening the day,

"When Peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
That now the angels sing."

But will the Bands last?

We think the man, or woman, or boy, or girl, who once takes the pledge, will never forget it—not in fifty years. If the pledge is repeated once a month, or once a week, we think the impression will be still stronger. If followed by proper reading and instruction once a month, or once a week, we think it will be stronger still.

I can give instances in which a single talk on kindness to animals has produced wonderful results.

President Hayes told me at Washington some years ago, that a single talk he once heard on the subject when at school in Massachusetts he had never forgotten, and so he put in his annual message what I wrote for him in regard to the cruel transportation of animals on our railroads.

Seven to eight millions of animals in the great Chicago stock yards are now annually protected from cruelty, largely through the influence of one man, whose teacher fifty years ago, away up in the mountains

of New Hampshire, put into his little boyish hand some verses on kindness to animals.

Will the Bands last?

We want everybody's influence to help us make them last as long as the world lasts and cruelty. We want to baptize them once, and then if they fall off baptize them again; and so keep baptizing them to the end of time, or cruelty.

In behalf of all whom I represent, and for the good of our own race and our common country, I pray you help us to form and baptize these Bands of Mercy in all your schools.

The CHAIRMAN: Before we adjourn, I have a request from a State superintendent to present to this Association Johnson's Encyclopædia. I can speak of it in the highest terms, but particularly of the philosophical portion of it, by that most eminent of our thinkers, Dr. Harris.

Mr. NEWELL then announced that Mr. Packard's paper would be read at the afternoon session of the International Congress of Educators.

Gen. EATON: I may add that Mr. Packard's paper will show you the climate of the schools as scientifically regulated.

The CHAIRMAN: The business of this section of the National Association is now concluded, and therefore we are ready to adjourn until the meeting called by the executive committee of this section. I therefore declare this Department of the National Association adjourned *sine die*.

EDUCATION DAYS AT THE NEW ORLEANS EXPOSITION.

LETTER.

DEPARTMENT OF THE INTERIOR,
BUREAU OF EDUCATION,
Washington, D. C., August 1, 1885.

Dear Sir—A pleasing feature of the recent World's Exposition at New Orleans was the celebration of days set apart in honor of States, societies, classes of men, or notable events. The early months of the Exposition passed away without any public gathering within its grounds to do honor to the Educational Department, or to recognize the wisdom of the management in determining upon its existence and promoting its organization and successful continuance. The custom of presenting collective exhibits to the officers of the Exposition had not been followed. Many regretted that the instructive lessons of the Department had not been brought by these means into greater notice; and, upon the suggestion of those who entertained this belief, the acting Director-General selected May 12 as "Education Day."

The programme was arranged so as to have the exercises of an international, as well as national, character. Gentlemen from widely distant localities and countries were then examining the educational exhibits. Their large experience in educational fields enabled them to judge correctly the merits and usefulness of the displays which they had under observation. The examination had proceeded so far as to permit them to speak of the exhibits, or to present other topics suggested by the peculiarities of different systems of education.

The time proved to be propitious, and the enthusiasm of the audience that listened to the addresses was more than was expected. A desire that these addresses should be printed was expressed, and I have the honor to transmit them to you for your consideration. They are broad in spirit, varied in character, rich in information, encouraging in tone, and representative of many differing yet allied methods of education.

Near the close of the Exposition, at another reunion of the friends of education, William O. Rogers, Esq., who has long been a foremost man in the South, and ably filled the position of superintendent of the city schools of New Orleans, made a most appropriate address, full of thoughts derived from his experiences with the Exposition. It may well be counted as the New Orleans contribution to Education Day, though delivered on a later occasion.

On the 14th of May Colored Education Day was celebrated. Eminent men addressed a large audience on a subject of great moment to the country. I submit these able addresses as worthy of your attention.

Very respectfully, your obedient servant,

LYNDON A. SMITH,
*Representative of Bureau of Education,
W. I. & C. C. Exposition.*

HON. JOHN EATON,
Commissioner of Education.

ADDRESSES DELIVERED ON EDUCATION DAY, MAY 12, 1885.

PRESIDING OFFICER.

HON. J. W. HOYT, *ex-Governor of Wyoming.*

VICE-PRESIDENTS.

COL. WM. PRESTON JOHNSTON, *President of Tulane University, New Orleans.*

WILLIAM H. GARDINER, Esq., *Chief Clerk of U. S. Bureau of Education.*

JOHN G. PARHAM, Esq., *President of School Board, New Orleans.*

BROTHER MATTHEW, *of Christian Brothers' College.*

MARSHAL.

A. E. BUCKLEY, Esq., *Superintendent of Indiana Educational Exhibit.*

ADDRESS OF EX-GOVERNOR J. W. HOYT, OF WYOMING.

Officers of the World's Industrial and Cotton Centennial Exposition, Ladies and Gentlemen—As the chairman of this day's ceremonies in observance of Education Day, I have much pleasure in tendering grateful acknowledgments to the official board of this great Exposition for the fitting recognition they have given to the important cause this meeting represents. They have not only granted liberal space in these palaces of industry for the multitude of objects embraced in the various exhibits, individual, municipal, State, and national, but they have also made provision for the careful inspection and comparison of these exhibits, with a view to suitable recognition of them, and to an official report that shall make the knowledge thus gained by those, the common property of all who may be interested in it throughout the world. Last of all, they have designated this day as the appointed time when the lessons of the educational exhibit may be publicly referred to, and when the noble cause it represents may be publicly honored. For these evidences of intelligent and just, nay generous appreciation, I thank them in the name of educators and the friends of education everywhere.

That there was propriety in the handsome recognition thus accorded them is manifest, since education is a world-wide interest. Other interests, however important, are of necessity more or less local and partial. The mighty machinery, the cunning inventions, the beautiful and manifold products of mechanical skill, the great collective exhibits of our

own country and of foreign lands, so attractively displayed in these vast buildings,—all these relate to partial aims and interests, whereas education is an interest underlying and embracing every other. Who shall define its boundaries, or measure the vital importance of its relationships?

More than this, education is also the *primary* interest of man, since it means human development and perfectionment, which last constitutes the true end of being.

We are wont to honor material things and to glorify material power. Wealth, dominion,—such are the common aims of human ambition. But what are these, rightly considered, if not *means* only? The innumerable contrivances of man's ingenuity, and his mastery over the forces of nature,—what are they but vantage ground for the grander achievements of intellectual enlargement and spiritual exaltation?

I said human development was the great work of life, using thus the word human in its broadest significance. But to this grand conception the world has come steadily, because of false notions of prerogative and privilege. Nevertheless extraordinary progress has been made during the last half century—a progress so marked that we find in ourselves amazement at the past mingling with glad hopes for the greater future; and not alone in this happy land; there is progress of liberal ideas among civilized nations everywhere. Our ideas concerning the limitation of class, race, and sex, are rapidly changing from the narrow to the broader view. In the long past education was for the few; to-day it is for the many; on the morrow it will be for all. We already stand in the dawn of that blessed day when none, not even the weakest and lowliest, shall be left to grope in darkness; when all shall rejoice in the sunlight of intelligence.

In yonder galleries of the Government Building, and wherever else the schools are found represented, will be found abundant grounds for these high hopes. To them, Mr. Director-General, I point with confidence and gladness. There you will find evidence that the old distinctions are passing away; that the once lightly honored pursuits are taking their place among the professions; that useful labor, of whatever sort, is honored as never before; that there is a growing appreciation of the necessity for fitting the worker for his work by giving him the best equipment that science and general intelligence can furnish; that the newer views of woman's powers, and of her consequent rights to better and the best possible facilities for education, are fast gaining ground in all parts of the world; that the old prejudices against color, because of its long association with conditions of inferiority and subordination, are giving place to just views of the importance of utilizing the forces of the colored population, as of every other, by securing to them the best available opportunities for gaining the knowledge and skill requisite to the varied pursuits they may be fitted to follow; that civilized communities in all countries are moved in these latter days to efforts

for cultivating in children everywhere a taste for the beautiful in nature and art; that moral culture in the schools is coming to be considered a needed security, as well for free institutions as for the individual soul. For these great ends the noble army of teachers must earnestly and ever strive. The final result of their labors will be the highest happiness of the individual, the peace of the nations, the brotherhood of the races, the dignity and glory of humanity.

ADDRESS OF DIRECTOR-GENERAL BURKE.

Ladies and Gentlemen—Only some half hour ago did I expect to be able to give myself the pleasure of joining with you in the celebration of to-day. I say pleasure, for it would have been a sincere pleasure to me, not only to have borne testimony to the high appreciation entertained by the Board of Management of the success achieved in this department, but to have borne testimony to their great appreciation of the effect of this work of education upon the people, not only of the city, but of the South and of the whole country. Down at the bottom of all of our plans, and among the very first plans that were cherished by the Board of Management, was the idea of organizing an educational exhibit, which would not only represent the feeble effort of the South in that direction, but which would represent the effort of all the States and also of foreign countries, and which would be for the benefit of the South, inasmuch as it would show them the progress and the advancement made by other sections of our common country and by other countries. We knew that we of the South had nothing to boast of compared with our more fortunate neighbors of the North and East, and it was from our desire for improvement, and from our desire for learning, that we determined to make this department. We had hoped that we would gather to this standard the educators of the country; we had hoped, indeed, to bring here the prominent educators of all parts of the world. That we have not been able to do so has been due entirely to the very short time allowed for the preparation of exhibits, etc., a time dating only from July, 1884; and the brevity of the time allowed for these preparations makes us of the Board of Management feel all the more deeply indebted to those representatives of foreign countries who have honored us by their presence here, and on behalf of the management I extend my sincere thanks, not only to the representatives of foreign countries, but to the countries who have sent them. [Applause.]

To the gentleman who has presided over that department, who has labored so zealously, so industriously, so effectively, not only throughout this country, but throughout foreign lands, the people of the United States owe a debt which they will be long in repaying. I will not undertake to say how many thousand miles this gentleman has traveled, how many weary days and nights he has spent in carrying out this matter,

I know his heart was in the work from the very commencement. To the able gentlemen who have assisted him we also return our most cordial thanks. We extend to them all, not alone the thanks of the management, but the thanks of the people of the whole South, on behalf of that section of our country (I say it without any sectional feeling) which is to be the chief beneficiary of this great work; for it is idle to deny that, from the very commencement of this Exposition, the present condition of the people of these southern States, and the means by which they could be raised to the level of their more fortunate neighbors, obtained full recognition. For the weary twenty years that have passed away since the late unpleasantness, the people of the section in which we live have been engaged in a continual struggle with this great question.

And why is it they have not made the progress that other communities, differently situated, have made? It is not because they have not the same interest in the welfare of their children as is entertained by the people of other and more fortunate sections. No; it was solely because of the difference of the conditions that surrounded them. The \$400,000,000 of indebtedness piled upon the people of the South since the war has compelled the people, in the maintenance of their honor and their credit, to rob their children of education. The taxation suffered by the southern States and cities to maintain their governments has been so great that it has been impossible to do those things for the education of the mass of the children that they would have desired.

How is it in our own city? It requires \$1,000,000 of the alimony of the city to provide for the honor and the credit of the city. I do not say that this ought not to be so, because it would be a poor system of education that inculcated upon the children of the city, or upon the children of the South, that they should disregard their legal obligations. I mention the matter merely in explanation of the fact that the people of the South have not made that progress in education that would have been made had it not been for the great expense of carrying on their governments. But in this State, as in others in the South, these conditions have to a large extent passed away. The cry that goes up from Iowa of a school-house upon every hilltop is re-echoed throughout the South. We will have a school-house in every valley. [Applause.] And what is the effect of this display upon the people? We know that it will bear speedy fruit. It will no longer be a reflection on our fair State that the teachers of our children must go for half the year unpaid.

I regret that I cannot speak on behalf of the progress made in education by the South during the last ten years, but I know it has been great, and I know of the abiding interest the people of the South feel in the question of the education of their children; and I know that in the future the people who have engaged in this work, whether from France, Mexico, Japan, or Honduras, when they have witnessed the

great results to be produced throughout the State and throughout the South, will feel proud that they have played a part in this extraordinary display. I regret on behalf of the Board of Management that we have not been able to hold up their hands more in the work they have been engaged in. But for the circumstances that have surrounded us it would have been a pleasure and a pride to us to have done so. But the honor and the credit of the success they have achieved is all the greater, and therefore they have our heartfelt thanks.

ADDRESS OF HON. J. GEORGE HODGINS, LL. D.,

Deputy Minister of Education, Ontario, Canada.

I feel honored at being permitted to take part in the proceedings of to-day. I have had for many years a more or less intimate knowledge of the progress of education in various States of this great Republic. But my experience during the last few weeks, as an educational juror, has impressed me very deeply with the fact that great and substantial advance has been made in every direction since the Centennial Exhibition of 1876.

I have been requested to represent Canada on this occasion, which I do with pleasure. As a subject of Her Majesty the Queen in that Dominion, I desire briefly to refer, first, to the state of education in our dear old mother land of England. Having recently visited that country, I can speak from personal knowledge. And I am glad to say that since the passage of what may be called the "Charter" (Education) Act of 1871, great and very gratifying progress has been made. The number of pupils attending school in England has immensely increased, and the parliamentary grants and local rates have, in the aggregate, been somewhat munificent. The general tendency of public sentiment in England is in favor of still greater efficiency in the various departments of popular education, and also of its further expansion to meet the needs of all classes of the community. Some difficult and trying questions, too, in the educational problem have been practically solved, particularly those relating to local school rates, the inherent right of children to education in the schools or elsewhere, and the more difficult one of religious instruction. At all events, in the near future these questions will cease to be subjects of such bitter contention as heretofore amongst the educators of England.

What I say of England is also largely true of the sister kingdoms of Ireland and Scotland. For fifty years a national system of education has been in efficient operation in Ireland, while the schools of Scotland have long been, especially of late years, famous for their numbers and excellence.

As to the Dominion of Canada, which I have the honor to represent on this occasion, I may say that there are in that Dominion seven Provinces, not including Newfoundland nor the vast Territories in the

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North-west, now unhappily in a partial state of insurrection on the part of the half-breeds and Indians. The brave and enthusiastic volunteers who have so nobly responded to the call of duty and gone out from each of the Provinces, will no doubt soon restore peace and harmony in the disturbed districts north of your Territory of Montana.

I may here give a brief statement (so far as I can) of the condition of education in these Provinces:

Provinces.	No. of schools.	No. of pupils.	Expenditure.
Ontario	5,362	464,369	\$3,108,429
Quebec	5,039	245,225	(not reported)
Nova Scotia	1,943	98,307	612,889
New Brunswick	1,447	66,775	(not reported)
Prince Edward Island	484	21,843	142,319
Manitoba		(no report)	
British Columbia	53	2,693	60,758

I would just mention one or two things which have struck me very forcibly while acting here in my capacity as an educational juror.

No one can visit the French educational exhibit without being profoundly impressed with its wonderful extent and completeness. The exhibit, too, under the direction of my friend, the Commissioner from Japan, Mr. Hattori, was to me a complete and most gratifying surprise. Not that I did not expect an advance even upon the excellent educational exhibit from Japan which was seen at the Centennial Exhibition of 1876; but I was scarcely prepared for the very complete and most admirable exhibit in the various departments of education from that wonderfully progressive country, including examples of work from the primary school up to the university, which Mr. Hattori so fully and so courteously explained to the jurors.

In speaking of the French educational exhibit, I cannot too strongly emphasize our estimate of its completeness and of its great practical value. The variety and extent of the multitudinous appliances for work of the schools and colleges was the subject of constant remark and commendation. The French seem to have excelled themselves in the beauty and finish, as well as excellence, of chart and model, map, and varied illustration of the subjects which go to make up the curriculum of study in each of the primary, intermediate, and higher schools of France. To our most courteous friend, M. Buisson, we were all indebted for a most satisfactory explanation of the many points of interest in the great exhibit from France.

There were one or two features in the French and Japanese exhibits which are of special interest,—in the French, for instance, the great variety of examples of industrial work from schools of all kinds. This is an entirely new feature, and quite a new departure in the schools of France. Within the last few years industrial education has been made compulsory in that country. The effect of it has been remarkable, as

the extent and variety of the work of the pupils exhibited abundantly testify. Time will not further allow a reference to other features of this remarkable exhibit. Those present can see and judge for themselves.

In the Japanese exhibit the inventive skill of the nation is admirably illustrated in the extent and variety of their educational appliances. In the kindergarten they are unequaled. Their collection is unique. In elementary science, simplicity and cheapness of illustration are combined in a remarkable degree; while in the appliances for higher education in the college and university they have in some things surpassed even France herself.

I shall not be doing justice to other parts of the great exhibit if I did not refer to the very extensive and admirable collection of the Christian Brothers, under the direction of our excellent friend, Brother Maurelian, President of the College of Memphis. That exhibit is one of the most interesting in the Exposition. Its educational appliances are admirable, while the benevolent and truly Christian work done by the "Catholic Protectory" was a surprise and a gratification to myself and to other members of the jury.

Then the work exhibited by the Freedman's Aid Society of the Methodist Episcopal Church was most interesting. It gave to those of us from foreign countries a vivid practical insight into the self-denying labors of that great organization for the education of the colored race in thirteen of the southern States. The exhibit of the American Missionary Society was also interesting and valuable, while the extensive exhibit in one of the galleries of various colored schools in several States was both unique and instructive.

I shall now for a few minutes briefly refer to two or three questions to which educators in the future will have to give heed. We have not reached our present proud position in the matter of popular education without a great struggle and without passing through many a conflict. Others may loom up in the distance, which may, or may not, be as formidable in their character as those we have had to deal with, but yet they may be no less inimical to the cause which we have at heart.

In the first place, the objection is frequently urged that we are educating the people overmuch, and thereby unfitting them for the practical and homely duties of life. This is but the old cry, dating back many centuries, in a new form, that we are disturbing the social relations of the various classes in the community, that we are bringing these classes too near together, and that the necessary distinctions between the artisan and the professional man, the employed and the employer, are being almost obliterated; in fact, that the tendency of this over-education is to make "Jack as good as his master", and that thus we seek to overturn the very foundations of society.

The simple answer to all this is, that we are but endeavoring to reach a higher plane of intelligence, to equalize it for those classes which

were hitherto kept in ignorance, often designedly so; that the age and our country demand that this ignorance should be removed; that the general enlightenment of any community or people is a real substantial boon conferred upon that community or people; that in this general enlightenment of the age, the relations between employers and employed will adjust themselves; and that educated labor is more valuable and less expensive to the employer than unskilled and uneducated labor.

Another objection is, that in certain other classes, which afterward live, as it is said, by their wits, we merely develop their mental powers, and thus make them clever in the ways of wickedness and dishonesty. It is true that hitherto national systems of education did not pretend to do more than give an intellectual, and, as far as possible, a moral training. Of late years, however, the force of the objection made has been felt, and France and England and some other countries have sought to practically meet it. Within the last three or four years it has been decreed in France, and is now the law of the land, that all education in primary and intermediate schools must include in it industrial training also, and that thus a practical direction shall be given to the intelligence acquired at school. The result can be seen in the extensive school industrial exhibits from France. England is addressing herself (as Germany has done for many years) to this great educational reform, and in many of the exhibits here I am glad to see that the subject is receiving practical attention in several States.

The third and only other objection to which I shall have time to refer comes from an unexpected quarter, from a distinguished authority on educational subjects, Herbert Spencer. In a series of articles published in the *Contemporary Review* last year, Mr. Spencer, under the head of the "Coming Slavery", discusses, among other things, the evil of admitting the principle that education should be directed by the State. He says: "Legislators who, in 1833, voted £20,000 (\$100,000) a year to aid in building school-houses, never supposed that the step they then took would lead to forced contributions, local and general, now amounting to £6,000,000 (\$30,000,000); they did not intend to establish the principle that A should be made responsible for educating B's offspring," etc. He further illustrates the point which he wishes to make against State systems of education.

It is difficult in a brief address like this to offer anything like a reply to so distinguished an authority as Herbert Spencer, especially as he is in fact discussing the broader principle of allowing government to absorb so many things under its control, such as railroads, telegraphs, care for the poor, etc. All I can say is, that the tendency in the present day is to a division of labor; and if in free countries, like yours and ours, the people (with a view to efficiency and economy) decide that the government should control and direct these things, who can reasonably object to its doing so?

Among the mottoes which adorn the display of the United States

Bureau of Education, I notice one which speaks of education as the basis and safeguard of republican institutions. True; but no less so is it the basis and safeguard of good government in monarchical countries also. No monopoly can be rightly claimed by any system of government in the matter of education, or in the blessings which it confers.

One of the great features of the exhibition is the display of the provision made for the education of the colored race, and the result of the experiment now being made toward that end is shown. As a British Canadian I greatly rejoice at what I have witnessed in this direction. The various southern States and the Freedman's Aid Societies from the North,—Methodist, Congregational, Presbyterian, Baptist, and Roman Catholic, vie with each other in this great and benevolent work. I am rejoiced to know from the Director-General of this Exposition that as soon as the burden of war debts is removed from these States they will put forth their best efforts to educate and uplift the colored race.

I cannot close without a reference to the great work being accomplished each year by that distinguished man who presides over the Bureau of Education at Washington. I refer to General Eaton. His successive Reports are mines of educational wealth. They have aroused and stimulated educational workers everywhere. Their fullness and comprehensiveness have been a marvel. They have been eagerly welcomed everywhere, and not least so in Canada, where they are highly prized as invaluable storehouses of information and of the practical details of educational labor all over the world. I hope that he may long be spared to carry on the good work in which he has been so ably and so successfully engaged.

ADDRESS OF MONS. B. BUISSON,
Educational Commissioner from France.

It is an honor, but a dangerous honor, ladies and gentlemen, that the Board of Management have conferred upon me, in asking me to take an active part in these ceremonies. No doubt, since we are here in Louisiana, in a State which has been several times French, and which has even yet not ceased to be a little French at heart, I would not be addressing you in a strange tongue were I to speak to you in my native language; but there are in this large assemblage many visitors from various points of America, and so, to insure being understood by all, I crave permission for a few moments to murder your beautiful English language.

Once previously, several months ago, when the French section was inaugurated, the one-half in the Main Building, the other half in the Government Building, I had the honor of expressing before the Director-General the cordial sentiments, which time has tended rather to increase than otherwise, that I have entertained for all who have made pleasant here my position as commissioner.

I am happy to have the opportunity of reiterating here to-day my most cordial thanks to the chief of the Education Department, to Gen.

John Eaton, of Washington, and to his esteemed colleague, Mr. Lyndon A. Smith, who have been the organizers of this branch of the World's Fair. It is to the Bureau of Education that France is particularly indebted for the honor of having been called upon to co-operate in this grand civilizing work, of which we have seen so complete a success, and which will ever remain a bright spot, not only in the annals of Louisiana and the southern States, but in the history of America itself and in the peaceful progress of mankind. [Applause.]

I do not forget that General Eaton has done the Minister of Public Instruction in France the honor of taking to him personally in Paris itself the flattering invitation to display here at your universal Exposition the whole of the exhibit made at the Health and Educational Exposition of London.

The French republic hastened to respond to the invitation of America because she is always happy to stretch forth her hand to her sister republic across the ocean, because she has no reason to blush for her schools, and because she is conscious of having actually accomplished in her schools during the last seven or eight years a great work, a work almost Herculean in its character, a work worthy of being shown to the world [applause]; and, finally, because in accomplishing this work she has not preceded, but in many points has followed, the example of her original, her brilliant, and her powerful sister of the United States.

You do us honor, ladies and gentlemen, when you come to visit the different rooms of our French educational exhibit, to be a little jealous of some things we have displayed there; but I must tell you that many of the principal reforms of which you are so good as to approve as first results, have been elaborated from certain elements and germs which we have found in some of your own States, as exemplified at your grand and memorable Centennial Exposition at Philadelphia.

Thus it is that exhibitions and nations are tributary one to the other. We were therefore, in a sense, acquitting ourselves of a debt of gratitude in bringing to you here in New Orleans exemplifications of the scholastic systems which your country had actually inspired to us. Yes, I say it with pleasure, that our legislators, when they had succeeded in re-establishing and consolidating the republic, felt a noble ardor to realize in France what had always been the first article in the republican programme—a truly national system of public education, perfectly free as far as affects what may be regarded as necessary to all, and entirely of such a character as to make free men, expert and intelligent workmen, and, above all, citizens devoted to their country; then the example of America was the first offered to them, and the system of education of your country was fully explained to the government of France in a voluminous report made on the Philadelphia Exposition by our commissioners, who had been sent there for that purpose, and who were filled with a sincere admiration for the grand scholastic institutions of New England. To one other republic also we have been somewhat in-

debted, and I must not overlook the fact; it is the little republic of Switzerland.

I will not occupy your time by sketching even briefly the principal features of the reforms of which I have spoken to you. They may be expressed in a word. They have founded a real scheme of popular instruction. We possessed in France great resources for the instruction of what are still called in Europe the middle and the upper classes—excellent lyceums, colleges, and universities. But the instruction of the children of the people, that grand majority that becomes the electoral body, although well developed in a few large towns, was, on the whole, far from sufficient. To make it complete, there were necessary thousands more schools, thousands more teachers, many millions more money.

Let me say at once, in honor of republican institutions and republican customs, that the Parliament of the French republic dared to demand, and was enabled to obtain, but a few years after our terrible disasters, those great sacrifices which the monarchical government had never wished, or had never been able, to make on behalf of public education, even in times of prosperity.

In seven years the number of schools has been increased by more than 7,000, the number of teachers has risen from 110,000 to nearly 138,000, and the number of normal schools has been more than doubled. Of these we have now more than 150, of which 66 are for female teachers; 570 new higher primary and professional schools have also been originated. In fact, the part played by the state in primary education has grown to an amazing extent. Instead of the 9,000,000 francs expended by the empire on primary education, the republic spends 94,000,000, and during the last seven or eight years more than 300,000,000 francs have been lent or given to the local boards for the building of schools, the need of which was evident.

You see, gentlemen, we have accomplished reforms after the manner of the French, according to our habits of inexorable logic, following the spirit of our “centralizing” republic. In this case, however, centralization, while it certainly has its faults, has also shown, I think, that it has its good qualities. Instead of waiting until all the different departments of France had in turn imposed upon themselves the necessary sacrifices, Parliament came to their aid, and we were able to satisfy that impatience which, I admit, had somewhat of childishness possibly in its composition, but which you also will admit was generous in its desire to see realized at once all that experience and intelligence had shown just and capable of realization.

If time permitted, I would add a few words concerning the spirit which has presided over the recasting of our educational system, and I would take pleasure in showing you how we have striven to draw advantages from that centralization of which I have spoken to you, in supplying the whole country at the same time with equally perfect systems and instruments of education. To bring about this achievement

a grand elective council has been originated, which has been named the Higher Council of Public Education.

From its discussions has come forth a system of education at once enlarged and simplified, instructive and attractive, for it does not omit even music and singing; healthiest, for it takes care of the body as well as the mind, and includes gymnastic and manual exercises; more practical, for it teaches drawing, which is the key of all industrial and mechanical professions; and more moral and patriotic, finally, because it is founded on love of country.

After mentioning the progress accomplished in secondary and higher instruction, M. Buisson, in concluding, invited the educators of America to attend the Paris Exposition of 1889, in which education will also occupy a large place, and the object of which will be the celebration of the anniversary of the *Revolution Française*.

ADDRESS OF MR. ICHIZO HATTORI,

Educational Commissioner from Japan.

Japan is an old nation, whose history goes back over two thousand five hundred years; but, on the other hand, she may be considered in a very new condition. She is new in regard to her intercourse with other nations, and the start she has taken in the course of occidental civilization. I take this opportunity to state briefly how Japan has thrown away her old system of education and has adopted the new.

From the fourth century education has made gradual progress in the country. In the year 668 A. D. the first university was established in her capital, where classics, law, history, literature, mathematics, medicine, and astronomy were taught. Similar institutions soon sprang up in different provinces, which were cherished by the Government.

The aim of these institutions was not directed toward the diffusion of knowledge among the people at large, but merely to the education of persons to be employed in the public service. However, it exerted a good influence on the morals and manners of the people, and helped to train up virtuous men and women.

The period of six hundred years, from the eleventh to the sixteenth century, was the dark age of Japan, and civil war prevented the educational system from being kept in such a flourishing condition as before. As many of you know, we had once an extensive intercourse with Europe in the sixteenth and seventeenth centuries. Several Japanese of high rank made visits to Europe and observed what was doing there, but we cannot find any trace of changes produced on general education in Japan by this intercourse.

When perfect peace was restored, in the first part of the seventeenth century, the Government gave a fresh impulse to education, and the eighteenth century and first half of the nineteenth century may be considered the most flourishing periods of the old education of Japan.

During this peaceful time of two hundred and fifty years Japan closed her doors against foreigners, but fortunately she did not close them entirely; and while the education under the old system was carried on with full energy, European knowledge was very slowly, but surely, being introduced by some remarkable men. This is one of the most interesting parts of Japan's history. Men traveled from one end of the country to the other to meet some Holland traders at Nagasaki, in order to obtain from them some knowledge of Europe by the awkward means of gestures, or through incompetent interpreters. Whenever they procured a book on any subject of Europe, they gathered together around it like so many ants on sweet cake, and night and day they labored on it till they made out its meaning.

Their diligence, their perseverance, their suffering, were sometimes well repaid by the high reputations they obtained by their publications; but, alas! too often they were rewarded by imprisonment, or banishment to some isolated island.

One generation passed away, but another generation followed its example, until at last they succeeded in their great aim to spread European knowledge to some extent among the people, and prepared them for the event which was surely to come soon. When the Government of the United States sent Commodore Perry to Japan, and the treaty was signed between the two nations, the desire of the people to know of European sciences and arts became so strong that, despite the prohibition by the Government to go abroad, several dangerous attempts were made to escape to America or Europe, to obtain knowledge of the western nations; and when the famous work of Fukuzawa on "Conditions of Western Nations" was first published, it was sold by many hundred thousand copies in a few months, and it was in this very work we first got the idea of the European system of education.

Important events followed in rapid succession. The great political revolution of 1868 was accomplished, and New Japan started with promise and energy. The old system of education was cast aside, and a new law of education was issued in the year 1870.

Hundreds of young students were sent abroad year after year, while many officials were also commissioned to study the educational systems of America and Europe. In this manner we have revolutionized entirely our system of education.

At present all educational affairs throughout the Empire are under the control of the Minister of Education, who is also a member of the Cabinet.

All wards or villages have their school committees, and they have to establish elementary schools efficient to give education to the children of school age, which is from six to fourteen.

The school attendance is *compulsory*, at least for the first three years' course of elementary schools, and parents and guardians are held responsible for their children's attendance. The courses of study of ele.

mentary, high, and normal schools are constituted according to the standard outlines issued by the Department of Education, with modifications in accordance with local conditions; officers of the Educational Department from time to time examine into the actual condition of educational affairs, and no school, either private or public, can close its doors against these inspections.

We have already built about 30,000 elementary schools, 173 high schools, and 76 normal schools.

While we are encouraging general education with the view to secure the safety and prosperity of the nation, we have not been slow in establishing institutions for professional training and improving the university. There are now in Japan 1,219 professional schools, besides those high institutions under direct control of the Government, such as the University of Tokio, the Imperial College of Engineering, the School of Forestry, and many others.

If a student wishes to enter the University of Tokio, he has to pass through first the eight or six years in an elementary school, and six years in a high school. When he comes to the university, there are provided the departments of law, science, medicine, and literature.

The department of science is subdivided into: 1, course of mathematics; 2, course of physics; 3, course of chemistry; 4, course of biology; 5, course of astronomy; 6, course of engineering; 7, course of geology; 8, course of mining and metallurgy.

The department of literature is divided into: 1, course of philosophy; 2, course of political science and political economy; 3, course of Japanese and Chinese literature; 4, course of Kōten Kōshū Kwa.

Each one of these courses requires four years' study, except the course of medicine, where the study of five years is required.

From these several government institutions *alone*, and without counting provincial and private institutions, we are sending every year over 2,000 graduates into the field of activity.

Japan is fully awake to the importance of education, and we find, among 8,200 new books published in the year 1882, 2,000 of them on educational subjects.

Now, Mr. Director-General, on behalf of the New Japan of eighteen years old, started in 1868, I respectfully invite you all to inspect some of her enterprise in the field of education. Thank you for the kind invitation extended to Japan to bring her goods and the evidences of her progress to this great Exposition.

ADDRESS OF J. R. DOBYNS, ESQ.,

Superintendent of the Mississippi Institution for the Education of the Deaf and Dumb.

It is an unexpected pleasure I enjoy to-day in responding to an invitation to speak a few words to this intelligent assemblage, gathered, as you are, from the four quarters of the globe, upon the great and interesting subject of deaf-mute education.

Standing as the representative of over thirty thousand deaf-mutes of the United States and Canada, I feel a just pride in their recognition on so important an occasion, and they, too, will be gratified when the news goes out that a feeble effort has been made in their behalf to-day.

I have listened to the gentlemen from France and Japan with very great interest, and am sure we all feel complimented that their system of education is in any manner modeled after our own. In regard to deaf-mute instruction, we are, in some measure, indebted to France for the model upon which it is based; and I am happy to say that Japan has taken hold of the subject, and with the growing desire of her people for knowledge, deaf-mute institutions will soon rise as monuments to their humanity and as evidences of their liberality.

While the great forces of civilization have been at work, the mighty arm of education has reached out and rescued the deaf-mute from the darkness of ignorance and lifted him into the glorious light of knowledge.

As late as the year 1815, there was not, in the broad limits of this continent, a single school for deaf-mutes, but I am happy to state, Mr. Chairman, that these institutions now number about one hundred, and are educating over eight thousand pupils.

There is not a State in our Union but what has its school for the education of the deaf and dumb. The Rev. Thomas Hopkins Gallaudet planted the first seed in American soil in 1816, when he founded the American Asylum at Hartford; while he has ceased from his labors, his works do follow him.

There are hundreds of thousands of dollars appropriated annually by our legislatures for the education of these children, and our national Government has provided most liberally for their higher education. Evidences of their knowledge and skill as authors, artists, and mechanics, are to be seen in these buildings, and they ought surely to be congratulated upon their handsome and varied display, and it will afford me pleasure, as their commissioner, to show you their exhibit.

Mr. Chairman, the sign language is purely a philosophical language; that is, we have a reason for everything in it. It is the *only* universal language. I have the advantage of my distinguished friends from France and Japan, for I can not only converse with deaf-mutes from the different States in my own country, but, when I meet an educated deaf-mute, whether he be from France or Germany or England or Japan, or whatever country, I can speak to him in his vernacular.

Many noble men and women are devoting their lives to the amelioration of these people, and striving to improve the means of instruction; and the day has come, when the man or woman who would successfully teach the deaf and dumb must be alive to the work.

We are not only teaching them to read and write and think, but we are successfully preparing them for useful citizenship by giving them a thorough knowledge of some art or trade.

There is not a profession or trade in our country but what has a deaf-mute representative. The minister, the lawyer, the author, and the teacher, are to be found among them.

When we look over the broad field of education we are exceedingly gratified at the progress in this department. But this good work has gone one step farther, and the dumb have been made to speak.

Prof. A. Graham Bell has invented a system of "vocal physiology," by a knowledge of which many deaf-mutes are enabled to articulate, and thereby to gain a surprising command over spoken language.

While I think a certain class of deaf-mutes can and will be wonderfully benefited by this system of instruction, I cannot appreciate the possibilities claimed by Professor Bell and his followers. I cannot persuade myself that it is the only proper mode of instruction. But whatever may be said for the superiority of the different systems, we are all making our best endeavor and will hail with joy any advancement in our work.

I have with me to-day about forty deaf-mutes of Mississippi, who are indeed feasting their minds on this wonderful Exposition, and in two days have gained a knowledge of the world that they could not have acquired in months and years of study.

If Major Burke is present, I desire to thank him, in their name, for the kindness he has shown them in granting them the privileges of the Exposition free of charge. This experience will be a bright spot in their memory. In responding to this call, I did not expect to explain or develop the great plan of deaf-mute instruction, but I wanted to claim that it was a factor in the great problem of education, and that this people have been brought to appreciate whence they came and whither they are going.

ADDRESS OF BROTHER MAURELIAN,
Of the Christian Brothers' Schools.

I feel highly honored in being called upon to represent Catholic education in the United States, and with it, the Society of the Christian Brothers, of which I have the privilege of being a member. The cordiality with which the Brothers were greeted by the Bureau of Education and the managers of the Exposition, when about to exhibit in the Educational Department, can never be forgotten. I likewise deem it a duty to note the pleasure afforded me by the visits of very many distinguished educators from all parts of the country, who have unreservedly given assurance of their gratification that the Brothers have taken part in the educational exhibit.

Intimately connected with the work of the Brothers in the United States is the history of their founder, the organization of their society, and the results attained by them during the past two centuries.

To France belongs the glory of having given us the venerable Jean Baptiste de la Salle and his order, the Brothers of the Christian Schools,

popularly known in England and America as Christian Brothers. This remarkable man was born at Rheims, April 30, 1651. He was descended from one of the most ancient and most noble families of France, and was a near relative of the great explorers of the Mississippi valley, La Salle and the distinguished Father Marquette. Although Jean Baptiste de la Salle was afforded every facility for the enjoyment of the pleasures and honors of this life, yet, at the early age of seventeen he renounced all future worldly prospects for the purpose of devoting himself to God's holy service. In due time he was ordained priest, received the degree of doctor of divinity, and devoted himself with all the energy of his soul to the good of his neighbor.

The great aim of his life was to provide for the Christian education of youth, for which purpose he spared no effort, and, after distributing his patrimony among the poor, he at once labored with all his might in behalf of those grades which, at that time, were neglected in his own dear country. On June 29, 1680, the venerable founder formally organized his society. He personally taught school at Rheims, Marseilles, Paris, and Grenoble, and died a most consoling death on Good Friday, April 7, 1719, after having had the consolation of seeing his order established on a firm basis. To this saintly founder of the Brothers does the world owe the simultaneous and mutual simultaneous methods of instruction, which he originated and substituted for the individual method, in use up to that date. Under this, his new system, he established thirty-three primary schools; a reformatory; two boarding schools, into which he introduced object lessons, and whose programme of studies was more than a century ahead of modern establishments of higher instruction, and for which it might still serve as a model; two schools of technology; Sunday and evening schools having special courses for the study of mercantile and industrial pursuits; four normal schools for lay teachers; and a scholasticate, or normal school, for his own disciples. It is a fact of history that the first normal school ever founded was that established by the Abbé De la Salle at Rheims, in 1683; and while France enjoys the glory of having had the first normal school ever established in the world, and of having had normal schools more than fifty years before any other country, it owes this glory to the founder of the Brothers. A modern author, commenting on the work accomplished by the venerable founder of the Brothers, says: "All conversant with the state of education in the seventeenth century will appreciate the daring and genius of the man who not only conceived, but who actually achieved so much. At his bidding the whole modern educational system leaped into existence." In addition to the kinds of schools mentioned as having been founded by De la Salle during his lifetime, the Brothers have under their control orphanages, intermediate, agricultural, military, and art schools, academies, commercial schools, and colleges.

To realize the magnitude of the work accomplished by this great and

holy man, we have but to reflect that the general outlines of his methods of instruction and of his graded schools, with their salient features, have been adopted by every civilized country, and that his society at this time numbers about twelve thousand trained teachers, who have a complete system of their own for the religious, moral, mental, physical, industrial, art, and agricultural instruction and training of boys and young men. The society has normal manuals and complete appliances, invented and adopted by the Brothers, for instruction in all branches of literature, science, and art. Its schools are to be found in all parts of the world.

Of the society and its methods of instruction much appreciative testimony could be cited; but I shall content myself with a few brief extracts; I quote Dr. Barnard, who, treating of public instruction in France, asserts that "the most systematic, efficient, and widely disseminated order of the Christian Brothers was so wisely organized in 1680 as to survive all the mutations of civil government since that time." Mons. De Bonald, in his "Theory of Social Order," writes: "The venerable De la Salle is a hero in the eyes of the political world, and his institute is a master-piece of wisdom and of knowledge of men." A committee in a recent report to the English Parliament wrote: "Had we known the system of the Christian Brothers, Lancasterian methods would never have been tolerated in our schools."

In reference to education in the United States, as well as elsewhere, I request your indulgence for a few moments longer to consider the dignity or status of the educator.

Our Divine Lord gives us his appreciation of children in these words: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven;" and Richter, evidently impressed by the foregoing words, beautifully exclaims, "I love God and little children!" Here we have embodied the idea of whatever is purest and best in Heaven and on earth. Were I to ask parents this question, "Have you anything on earth that you value more than your children?" I feel convinced that all true parents would unhesitatingly assert that they regard their children as their most precious jewels. Their acts prove this, for if a child is unfortunate in health or otherwise, parents at once sacrifice rest, comfort, money, property—in fact, everything—to restore the child's health or to relieve its distress. If children are treasures of such inestimable value, and if parents are so deeply concerned for their bodily welfare, it should challenge their solicitude to exercise the most scrupulous care for the superior and more precious part of their children—I mean their spiritual and moral welfare. The child has a soul, an intellect, a mind, a heart, affections, a high sense of the moral, a desire to learn, and all these faculties require the most careful guarding, direction, and cultivation. A child in the hands of an incompetent person can in a short time acquire knowledge of moral

wrong that should never enter its mind, and for the blotting out of which true parents would willingly sacrifice a fortune.

It therefore behooves statesmen, educators, and parents to insist that the best, the purest, and the most skillful men and women be secured to deal with so important a matter as the education of youth.

Concerning the dignity of the educator or the Christian professor, St. John Chrysostom most happily remarks, "There is no painter, there is no sculptor nor artist, be he who he may, that can be compared with the man who knows how to form the minds and hearts of youth. This is a work far surpassing the finest creations of human art—to reproduce in souls the living image of Jesus Christ."

On the subject of securing none but the ablest and the best for educating youth, the distinguished Whitelaw Reid was inspired to say: "There is no place in the public service where bad work, inefficient work, is more to be deplored than in the education of children. If laws are badly made, you can repeal them; if courts do not rule justly, you can turn out the judges; if your rulers steal your money, you can send them to Blackwell's Island; but if the schools are ill-managed, if the children are led astray, or even not led aright, you are poisoning the life-blood of the community. You might as well economize by mixing chalk and water with the milk for your baby as economize by getting ignorant people to open the gates of knowledge for your children, or unfit people to mold their character at the most impressible age."

An eminent European statesman has said, "Whatever you desire to have in your nation you must introduce through your schools." If, therefore, we desire to have a nation great and prosperous, free from corruption, we must insist on fostering a high standard of morality in our schools, and this standard of morality must have God's holy law for its basis. It is in this way only that we can create in youth that lasting sense of responsibility to God for their actions, which will train them to self-control and to making a right use of knowledge.

In conclusion, I invite attention to the fact that in a few years the young men and boys, and the young women and girls, whom we are now educating, will take their places in the world to control all its great interests, whether in Church or State, commerce or the professions, arts or industries, society and family, and it devolves upon educators on this great day to emphasize the importance of the moral in education, that by the acquirement of every religious, moral, and social virtue, the rising generation may be fully prepared for such serious responsibilities.

ADDRESS OF LE ROY D. BROWN,

State Commissioner of Common Schools for Ohio.

In compliance with the invitation of the committee of arrangements for Education Day, I am here to address you briefly on one of the most important subjects connected with education in any country. Representing the great State of Ohio as her chief school officer, and also rep-

resenting that large body of professional men known as school superintendents, it seems appropriate that I should speak of the executive side of public school work in the United States.

Evidence is not lacking to show that our fathers, in founding this nation, adhered to the doctrine that the education of the people should be fostered, encouraged, and *directed*, by the State. Thomas Jefferson, whose enduring and brightening fame rests in part upon his efforts in behalf of education, advocated a system of public instruction for Virginia which included elementary schools, academies, colleges, and even the university. The educational system developed by Jefferson, like all practical systems of public education, gave due prominence to school supervision.

The conditions of society in America during Jefferson's life were too crude for the fruitage of his noble work in behalf of free schools to be made manifest while he lived. But in the ordinance of 1787, and in the constitutions of the new States which were admitted into the Union, the influence of the advocates of public instruction is clearly seen. Nor was this influence confined to the new States. Still, it was full fifty years after the famous Ordinance had gone into effect, before any State in the Union had anything like a thorough and comprehensive system of common schools.

In 1837 HORACE MANN was appointed secretary of the Massachusetts State Board of Education. His appointment to this office marks an era in the history of education in the United States. He was the *first* man who was employed as a *specialist* to supervise the public schools of a State. He was the *first* great school executive officer that America produced. His annual reports, containing the records of his remarkable labors, are the very gospel of the "new education," and are found in the libraries of every country.

But Horace Mann's light did not shine for Massachusetts alone, nor were its rays limited to New England and the Middle States. Here, at this World's Exposition, in the school exhibits of Ohio, Indiana, Illinois, and a score of States besides, may you see the results of educational systems shaped after the model formed by the immortal secretary of the Massachusetts Board of Education. I need not say that the educators of the present, as well as of the past generation in America, have been imbued with the spirit of Horace Mann. Philbrick of Boston, Hancock of Cincinnati, Rickoff of Cleveland, Pickard of Chicago, Harris of Saint Louis, and the distinguished gentleman, to-day present, who for more than a quarter of a century superintended the public schools of New Orleans, were all in some sense disciples of Horace Mann, and showed to the world the great value of placing strong men empowered with large authority at the head of systems of schools.

Since the days of Horace Mann, school superintendents have been noted for the spirit of self-sacrifice which has pervaded their work. As I speak this afternoon, the Superintendent of Public Instruction for

Louisiana is laboring like a true missionary to establish a system of teachers' institutes throughout the State. Those who know the advantages which such institutes afford in the direction of the professional training of teachers will not fail to commend the zeal of Superintendent Easton at Opelousas, New Iberia, and other places in the Evangeline country. In a letter just received from South Carolina, I learn that State Superintendent Coward is to be occupied with this same institute work during the hot months of next July and August. Time would fail me were I to attempt to cite the numerous examples of school superintendents who have been willing to sacrifice themselves that the cause of education might prosper.

Superintendent Philbrick has recently told us that in Germany they say: As is the teacher, so is the school. In Holland they say: As is the inspection, so is the school. In the United States, I think, the history of education convincingly proves that *as is the supervision, so is the school*. What we need in this country, therefore, is a better supervision of the public schools, supervision like that of France, and like that of Japan, in which large powers are granted to competent men, who are held responsible for the thorough inspection of every public school in the land.

Let us strive, then, to magnify the office of those who direct the work of teachers. Let us as educators and as citizens urge that *education*, which is universally admitted to be the foundation of all our Nation's greatness, be exalted at Washington by the creation of a *Department of Education*, whose chief shall be a member of the cabinet. The great good which the Bureau of Education has accomplished under Commissioner Eaton and his predecessor would be more than doubled were education conceded the position in our national government that its importance demands.

I trust, Mr. President, that this day's work may tell for good toward the cause of education, not only in America, but also in every country.

ADDRESS OF LYNDON A. SMITH, ESQ.,

Of the United States Bureau of Education.

It seems appropriate for one who has had the immediate supervision of the Department of Education to speak of the beneficial results attendant upon its existence. They commenced long before the giant engines set in motion the miles of shafting and the multitude of machines that announced the opening of another World's Exposition. In a myriad school-rooms, from Minnesota to Florida, from Maine to Oregon, the minds of children and youth turned more intently to their tasks as they realized that their examinations and exercises were to be shown to crowds of visitors in a distant city. The interest in their duties increased and accelerated the development of mind for which the school is maintained. Not only did the mind of the pupil grasp more earnestly his daily lessons, but it stretched out from its narrow and familiar sur-

roundings to another and a dissimilar place. Our country is great and wide, and it is well for the child even to have his thoughts and sympathies extended to places distant in miles, but near in common interests and common dangers. The need of patriotism is as great as ever, and that grand sentiment is nourished by every tie that binds together in thought, in sympathy, and in interest the citizens of our spacious country.

The value of the Exposition is most realized, and its advantages best gained, by those who visit and examine its wealth of display in agriculture, in commerce, in manufactures, in art, in education. The inspection of the last-mentioned display has not been forgotten by numerous classes of visitors. Especially has the collection of school work and educational material attracted attention from the progressive citizen, the professional educator, and the student of human affairs, as they affect the welfare of the State and the progress of civilization. There are many things in an educational display attractive to the ordinary observer. The work of some child of his acquaintance lies concealed in a bound volume or is spread on the wall. The memory of his own school days is quickened by the likeness and unlikeness of the text-books and furniture of to-day to ruder ones that once bore the marks of his thumb and his knife. The drawings, the collections of natural science, and the classes in operation invite his attention by their novelty and usefulness. The drawing that composes a large part of the exhibit of any series of schools has specimens attractive to every eye. The displays of art receive admiration and commendation from those not yet interested materially in the system of education they represent or the results they represent. Not less works of art are the combined effects of the marvelously systematic and orderly appointments of the Christian Brothers' exhibit, and the artistic effects produced by the arrangement of form and color in the admirable display of France.

The scientific collections have been visited by great numbers of persons.

The discovery of common natural objects in a systematic collection tends to increase a person's respect for them as he meets them day by day, and draws his attention to them, whether they be rocks, flowers, trees, birds, or other animate or inanimate things. The casual observation of animals is not eminently an intellectual occupation, but it may be a first insight into the animal world. It is a step, only, from the still menagerie of a museum to the wild and unrestrained denizens of the forest and the swamp and the lake. Such a habit in any child or adult is a lump of leaven to raise up from degrading or selfish thoughts, and to neutralize or replace desire for debasing indulgence or trifling amusement. All grades of museums, from those collected by the industry of almost baby hands to those of the veterans of world-wide tours

and life-long efforts, have been examined and yielded their benefits to the passing visitor.

Actual school operations, kitchen garden, kindergarten, and manual training, have been noticed by people of all ages and circumstances. We cannot watch the seeds sown in their minds as they watch these forms of mental and physical development, yet we cannot doubt but they sometimes fall on good ground, to bring forth fruit a hundred fold. The experiments in physics (especially in electricity) and the performances in gymnastics which have been shown, have been suggestive to those that have seen them of the wonderful powers that surround them or lie dormant within their own bodies.

The immediate purpose of the educational exhibits was to furnish opportunities to teachers and educators to study methods and systems of instruction. The systems of our country differ both among themselves and from those of foreign countries. Those familiar with the principles of each system are anxious to know the workings of its schools and find them illustrated in the collections of school work and appliances. If these systems were to be studied merely to discover how the best educational results could come from the vast expenditures of money for education (\$90,000,000 in 1882-'83) it would be most profitable. When they are considered in view of their influence on society and on progress they assume greater importance. Not only the systems of instructions adopted by legislatures and educational authorities, but the methods used by individual teachers are shown in the volumes of examination papers, the reports of work being done, the specimens of drawing, the articles made by boys or girls where the industries have made their presence felt in the school-room. Teachers are not alike, and they excel in different qualities. Their excellences appear in the results of their work with the scholars. Only educators dull of comprehension can fail to find in examination of these exhibits their own defects painfully reflected in other's work, and methods of teaching unthought of before. The exhibits of normal schools are rich in these suggestions. The methods by which persons are prepared for the teacher's profession are outlined in them. That profession has to deal, not with values, but with lives. We admire the skill of the electrician who transforms that subtle fluid harmlessly into power and light. A more subtle influence pervades the child than that which fills yonder wires, and the teacher may make it yield a light more beautiful than at evening shines from these globes, or end in darkness most deplorable. The means and instrumentalities used by the most discerning and taught by them to the multitude of teachers now passing out of our normal schools, are amply illustrated in the Department of Education.

The student of political and social science is mostly richly rewarded for his time spent among the educational exhibits. They indicate the ability of the political bodies they represent to govern themselves, to restrain violence, to extend a cordial welcome to new citizens and new

industries, to grow rich in material wealth and productive power, to increase in character and influence. No State neglectful of its educational interests can hope to prosper. It may have fertile soil, but its harvests will be meager without intelligent husbandmen. Its mineral resources may be unlimited, but they will not avail in ignorant hands. It is the increase in intelligence, the multiplication of school-houses, that convert the natural resources of a country into the means of life and comfort.

Two other points, noticeable to all examining closely the Department of Education, are, the moral atmosphere of the school-room and the tendency to teach a child that which he is to know and to do in after life. The exhibits contain industrial features, specimens of carpentry and iron work and sewing. These do not illustrate what skill an apt mechanic may acquire. They do not show intricate design and perfect finish. But they do show that youth may learn to use the implements of industry with intelligence, and cultivate the hand and the head together. We need and are to have more skillful laborers, and a generation more proud of labor and less ashamed of its requirements.

The moral tone of our education is shown in the character of the compositions, and the mottoes of the books of school work. The reading-books in use contain selections possessing not only literary excellence, but an elevating moral tone. The contents of geographies and histories are strengthening to children in many ways. The ideas that pervade the school-room are proven by the testimony of a multitude of exhibits, which taken alone might not be convincing, but which corroborate each other to such an extent that their evidence cannot be doubted. The teacher has an ambition to lead children forward, not backward. No parent need feel that our schools are likely to build other than good characters in their children, so far as they build any. If they are not all that could be desired in the cultivation of character, they are vastly superior to the ordinary surroundings of childhood and are full of safeguards against moral injury.

ADDRESS OF WM. O. ROGERS, ESQ.

Delivered, May 30, 1885, at a meeting of educational exhibitors,¹ W. I. & C. C. Exposition.

One of the side lights of the great Exposition to the people of New Orleans has been found in the great number of intelligent and agreeable persons which it has brought to our city during the past winter. Some of the great educational associations of the country have assembled

¹This meeting was called for the purpose of passing resolutions relative to the management of the educational department of the Exposition. The resolutions adopted were as follows:

Whereas, We, the representatives of different departments of public education in the United States and foreign countries, have been associated most profitably during the World's Exposition at New Orleans, La., in showing the recent progress and present facilities of public education of every grade, and now, at its close, wish to

in convention. It is not necessary to enumerate all of them, but to refer only to the International Congress of Educators, the Department of Superintendence of the National Educational Association, the National and State Medical Associations and various press associations, the convocation of Jewish rabbis and the like. There has been a steady stream of distinguished men from our sister States and from the enlightened nations of Europe and Asia. The commissioners in charge of the various exhibits, in many instances, have been men distinguished for learning and of high social positions in their own countries. They have been ably assisted by men selected for their peculiar fitness for the position. The intercourse of our people with men whom we had known only by fame, or who had made themselves respected by their talents and esteemed for their personal worth, has been an agreeable feature of the past season. I do not know how many hearts have been stolen from our Southern land by the eloquent whispering of the north wind among the stately pines and the bearded live oaks during the continuance of the Exposition, but I do know that many pleasant friendships have been formed; that many agreeable memories will remain, giving a larger and fuller appreciation of the enjoyments of refined social intercourse. We shall think long and pleasantly of the many good, kind-hearted, clear-headed, learned men who have come and gone, or are about to go, with the great Exposition.

Nor can I, as a citizen of Louisiana, fail to be grateful for the fact of the Exposition. A profound sorrow is felt by all, young and old, rich and poor, at the thought that a life so brief may soon pass out into darkness and silence. Already the sound of the hammer may be heard in the work of removal, and the echo falls upon our hearts as when one hears the sod fall for the first time upon the coffin of a friend. It is

express our appreciation of the hearty co-operation of the Bureau of Education at Washington, D. C., in furtherance of these interests: Therefore,

Resolved, That hereby we commend the plan devised by Gen. Eaton, United States Commissioner of Education, in providing means to represent at this Exposition the various phases of education, at home and abroad, as wise and very successful in giving all governments, States, and institutions of superior education, the fullest liberty and opportunity to present their respective methods of educational work in their own way, so far as consistent with a needful unity, to serve an intelligent purpose for comparative study in the minds of teachers and educators generally.

Resolved, That our most cordial thanks are due to Prof. Lyndon A. Smith, Gen. Eaton's official representative here, for his untiring attention and discreet supervision, uniformly given in the discharge of the difficult and delicate duties assigned him, and we very gratefully acknowledge that no small part of our success and pleasure has been due to his effort and zeal in our behalf.

Resolved, That these resolutions be printed in the city papers, and copies of the same be sent to all exhibitors connected with the educational department of the Exposition.

WM. W. PAYNE, *of Minnesota*,
 R. C. HITCHCOCK, *of Louisiana*,
 LE ROY D. BROWN, *of Ohio*,
Committee on resolutions.

difficult to realize that we shall in a few hours or days cease to look upon these rich and varied treasures, the resources of great States and countries and the products of a skill and industry which dignify humanity everywhere.

Our only consolation is the hope that we have not been insensible to the lessons of the Exposition while it lasted, and that we shall be able to profit by those lessons after it has ceased to exist. In that special branch of the Exposition with which we who are here assembled have most to do, there has been much to excite our admiration and to provoke our most earnest investigation. In the extent and variety of material; in the carefully prepared tracings of progress through all lines of school instruction; in the presentation of results actually acquired and the indications of possibilities yet to be attained, the educational exhibit is, unless I greatly err, the largest, fullest, best devised, and best prepared exhibit ever found in any of the great expositions. Much of this result is unquestionably due to the foresight and energy of the Commissioner of Education, and to the cheerful co-operation extended to him by the political and educational authorities of our own and foreign countries. We are also assembled here to testify, as with one voice, to the patience, discretion, and good sense of our esteemed friend who, as representative of the Bureau during the absence of General Eaton, has so wisely performed the difficult, and, at times, delicate task intrusted to his care.

If, indeed, this grand school-house of the nation is closed as a thing of the past, we who have been permitted to study within its walls have the grave responsibility which is always attached to golden opportunity. I believe that notwithstanding the embarrassments under which the Exposition has labored; notwithstanding exceptional difficulties of an execrably bad season, when we treated our friends to chilling winds and mud-lined streets, and desolate gardens, instead of genial zephyrs, clean crossings, and blooming flowers; notwithstanding an attendance at times almost meager; notwithstanding all these things, I believe the Exposition was wisely planned, and that it has accomplished an immense influence for good. Thousands upon thousands of earnest, intelligent persons have come here from far and near, with pencil and notebook, in earnest, thoughtful study. They have taken their lessons with them, and the school-houses of the world and the world must beat more bravely for the fresh inspiration.

In the early days, when Truth and Fiction were strangely blended, the story goes that in Rome there stood, where two ways meet, a lofty pedestal, upon which was an image of brass. The right arm of the statue pointed to the ground and on the extended forefinger were engraved the words, "*Strike here.*" No man could tell the meaning of those words. Children played and grew in years around the base of that monument. Some curious persons, rougher in their ways, would beat the hollow finger and form, and then move on again. One day a

thoughtful clerk, gazing earnestly on the image, suddenly noted how the shadow fell from the forefinger on the cross-roads, and there came to him a flash of divine light. Silently and secretly he marked the spot, and at night, with pickaxe and spade, began to remove the soil. He was rewarded by finding a stairway which led to a subterranean cave. There he beheld beauty and riches which I may not take your time to describe, and only when he was recreant to the spirit which presided over that gorgeous scene the darkness closed upon him and he well nigh perished. The motto which, I think, could have been properly inscribed upon the tower of this grand building is the simple yet mystical phrase, "Strike here." Those who have wisely availed themselves of the opportunities here presented may mingle some satisfaction with regret at the close of the Exposition.

ADDRESSES DELIVERED ON COLORED EDUCATION DAY,
MAY 14, 1885.

ADDRESS OF REV. T. R. MARKHAM, D. D.

No view, however expanded, and no words, however heightened, can overpass the bounds or exaggerate the praise of a true and proper education, just, consistent, and honest in its aims, judicious, earnest, and thorough in its plan. And when in the end proposed and the plan pursued there is a right harmony in the relations and a conscientious fidelity in the execution, there is also a sweetness in the pursuit and a joy in the attainment, which, in certain stages in its progress and certain points in its development, is so repaying and refreshing that the toiling learner, enamored of his work and its gains, catches the enthusiasm of the great Syracusan, who, when he had solved a famous problem, running through the streets of his city exclaimed: "*Eureka! eureka!* I have found it! I have found it!" And Milton's words are familiar, who likens the ascending path of a noble and virtuous education to "a hillside, laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."

And Bacon calls the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying it, the sovereign good of human nature.

For truth, all truth, truth as to matter, truth as to mind, truth as to the universe, truth as to man, and truth as to God, is the food of the soul, and its attainment the aim of a right education.

But education in its parts, relations, and co-ordinations, and in its aspects, general and technical, will be presented to you by two renowned students—one an experienced educator, and both accomplished thinkers.

I shall, therefore, offer only the application of education in one of its concrete forms, and in a connection possessing interest to those to whom I speak.

For the application of education, the use to which it is set, the end it subserves,—these are vital points in estimating its value. Used by knaves and fiends, it becomes an instrument of evil, a destructive force; used by loving hearts in doing good, it becomes an agent of blessing, angel-like, scattering healing with its wings.

You, as a people, are a peculiar people in this land, as much so as the

Jew in the lands in which he lives. This thought especially impressed me as I sat here "Louisiana Day," listening to a representative of your race who spoke for his people so well, so earnestly, that he gained our close and interested attention.

Accepting his views as embodying your convictions and aims, I shall offer some thoughts based on his statements.

In speaking of his race he used a word which impressed me as giving you your right and your classifying name. I think it was Senator Bruce, of Mississippi, who represented that State in the upper House of the United States Congress, and who now holds a government office in Washington City, who said that he preferred the word *negro* as applied to his people, because it was defining and distinctive, while the phrase *colored people* was indefinite and vague, indicating and including a number of different races and peoples. The frankness and manliness of that brave and independent utterance was sustained by Rev. Mr. Albert, a printed copy of whose address I hold in my hand, and from which I read. Speaking of the "Colored Department's Day," he terms it the "American Negroes' Day," and mentions the "negroes' extraordinary attendance on that and the opening day of the Exposition." Walking through your department in the Government Building, the impression there received prepared me to appreciate his statements as to your "increase in education, character, and wealth," the exhibits giving evidence of your "thrift, industry and intelligence," and of your "aptitude in the arts and sciences, as well as in profitable and useful inventions, and showing the improvement the brother in black has made since the war."

His statistics were also striking and suggestive—"7,000,000 negroes owning 5,000,000 acres of southern soil, with nearly 1,000,000 children; furnishing nearly 16,000 teachers, and about 15,000 students in high schools; publishing over 80 newspapers; producing annually 1,000,000 more bales of cotton since than before the war; with savings of \$56,000,000 in the fraudulent Freedman's Bank, and an assessment of \$100,000,000 of taxable property—figures gathered not by black, but by white men." Well might he add, "Is not this marked and rapid progress in a race which the publisher of these figures said did not own itself twenty-three years ago?" Facts like these prove the possession of a growing power and influence.

And at this point I enter on my application. What shall be done with this gathered treasure, these resources, these attainments? To care for and transmit all this to worthy successors, careful trustees, and wise stewards, your children, the generation after you, must receive mental, moral, and religious training. But is this all? Is there no higher aim, no broader and wiser use of all this?

Friends, we are not reservoirs, but fountains; we are not pools, but running, dispensing, and distributing along all our lines of influence. Education, like every other gift, bestowment, attainment, is a trust, a stewardship. Education, like religion, which, alas! is too often made

the means of self-indulgence and self-congratulation—"thanking God we are not as other men"—education, like religion, is a grace to be used, an influence to be exerted, a power to be applied.

And is there no career before you? no manifest mission? no broad and blessed use of this trust and these talents committed to your stewardship? no outlook? no horizon with an inviting land and a beckoning field?

Let the answer come from an impressive parallel. I have likened you to the Jew, in that, here, you dwell a peculiar people. There is also a period in his history marked and suggestive in its resemblance to yours. He spent 400 years in a house of bondage. It pleased an all-wise Providence to place him there, but a family, a tribe, that he might become a nation, and grow to be such beside the first people of his day—the people foremost in knowledge, in science, in art. Israel expanded under the influence of this civilization, and when they went forth, their leader, Moses, went before them skilled in all the learning of the Egyptians. Taught thus by those who held them in bondage, they went forth on their mission, the preservation and perpetuation of the unity and the worship of the one God, the one only, the living and the true.

And now for the resemblance. Speaking for you, to us, Mr. Albert says: "Except in so far as our condition has been modified by our former relations of slaves and masters, freedmen and freemen, we have ever shared a common destiny. Our ancestors came here almost contemporaneously with your ancestors. Now, here we are, bound to this country and this State by all that is most dear to man. Here are our homes, our altars, and the graves of our fathers * * * and, for weal or woe, the American negro has come to stay."

To which I add, if God means you shall stay, in God's name stay, aye! and prosper in all that is good and right and true.

But remember that through these centuries you, too, have grown into your proportions under the influence of the foremost civilization of your day, side by side with the first people of your time and of your generations in this land. To attest this, hear that great German statesman whose renown to-day fills the world: Three days since, May 11th, as the telegraph told us, when in the Reichstag a deputy said that English and American manufacturers were far beyond those of Germany, Bismarck answered that England was centuries in advance of Germany in civilization.

Yes, and the training of this civilization has placed you where you are to-day. Under the nurture and admonition of this English-speaking people, this Anglo-Saxon race, you have developed, attained, and achieved what of progress and possession is yours to-day.

And now is there no sphere, no work, no mission outside yourselves, where your training in this mental, moral, and material civilization may be put to practical and beneficial use; one that appeals especially

to you? I think that when you hear me you will agree with me that there is.

Here is this matchless Exposition, a microcosm, a world in miniature, with its wondrous showing of the products of sea and earth and sky, and its amazing exhibitions of the works of human industry and skill. Here the continents have come together, and the islands. But one place is vacant, one record is blank. Day before yesterday was "Education Day," when from one vast continent, covering seventy degrees of latitude and longitude, a land larger than Europe; five thousand miles long, and in its wider portion nearly as broad; a land unlimited in capabilities and possibilities,—not one teacher appeared, not one map, one book, one chart; no work of art, no school of science; not a system shown, not a treatise read.

Now understand me, I am entering on no discussion and pronouncing no opinion on perplexing questions or vexing problems of deportation, expatriation, or colonization. I say but this, that land is the home of your ancestors. Into its darkness, from the days of Mungo Park, that adventurous Scotchman, who, at the close of the last century, became a pioneer explorer, Frenchmen, Germans, Portuguese, Englishmen, and Americans have penetrated, one after another, and laid their lives on the altar of sacrifice.

You are now on their vantage ground. You are the inheritors of their civilization. It is your time, your turn, your day, and your opportunity; the day when from the ranks of these 1,000,000 school children, these 16,000 teachers, these 15,000 advanced students, and from these hundred million dollars of tax lists and these 5,000,000 acre owners, shall come forth the Peabodys and the Tulanes of your race, and the men like Livingstone and Moffat, who shall render service and lay down life for those who dwell in this thick darkness.

Friends, I am making no holiday talk, offering no oration to while away an hour. I am speaking with earnestness my convictions, and laying these upon your consciences and affections. And I appeal to you, preachers, who are the leaders of your people, to impress upon them this obligation that is theirs—a clear, a grave, a present responsibility, that cannot be shifted to other shoulders or left to other hands. And if you answer as you should, if through your offered resources and your consecrated and representative men and women, with the Christlike spirit and the Christlike love, shall come forth from the ranks of your two million church members missionaries to be sent by you to bear to your ancestral kindred across the sea the benefits and blessings of that civilization, physical and material, mental, moral, and spiritual, that has blessed and elevated you, it will be an application of your education, a use of your attainments and advancements, that will approve and exalt you among men and get for you the commendation and benediction of God.

And if thus true to your day and time you do this, looking through

the years we may forecast a day when, in another land and perhaps under a warmer sky, there shall arise another temple of the industries and arts, beneath whose arches, beside the other favored nations, a new banner shall be unfurled, bearing upon its folds the names of nations now dwelling in the darkness, but then living in the light in a land through your instrumentality "redeemed, regenerated, and disenthralled."

ADDRESS OF REV. B. M. PALMER, D. D.

I speak with the greater pleasure to this assemblage because it is not, in my judgment, a mere holiday occasion; it is not gathered here for the gratification of a sentiment. There lies in this assemblage, and in this occasion, a purpose so grand and so earnest that it will require years of patient thought and labor to accomplish it hereafter. The problem presented for solution here, my friends, is that of the elevation of an entire people to as high an intellectual and moral plane as can possibly be achieved. You have done me the honor to ask for the utterance of my thoughts on this occasion, and I will take the liberty of speaking with entire frankness all that is in my heart, for I do not know how I can in any other way contribute to the solution of this grand problem.

Let me say at the very outset that I recognize very heartily both the distinction and the instinct of race. Of course, as a Christian man, I believe in the unity of the Christian family, all springing from one original stock, for it is written in the Sacred Book, "God has made of one blood all the nations of the earth." But I believe just as firmly that it is the policy of Almighty God to divide this family up into distinct and separate members for His own beneficent ends. When the great bow was placed in the heavens as the sign of that covenant that God made with man after the Flood, that He would never again destroy the earth with a universal deluge, it had become necessary, in accordance with the principles upon which God's government is founded and organized, that He should put a restraint upon the license and wickedness of man, so that he should not rise to that extravagant height which had brought upon the earth the catastrophe of the Deluge. Hence, it has become a matter of history that He broke the unity of human speech, and stamped upon the peoples of the earth those characteristic marks by which the great families or groups of nations have ever since been distinguished. So much for the distinction of race.

I said that I believed also in the instinct of race. I believe the instinct of race springs from that principle of self-respect which is proper to every man, and which is placed in the human breast as the basis of whatever of good may be developed there; and planted thus in the individual, it widens out into the family when the individual becomes constituted so that the respect and affection which a man properly entertains for himself is developed into that domestic affection which binds together the members of a household; broadening out from that until it

spreads over the world, and becomes what we call patriotism; widening out still, in broader circles, until it overtakes the universe and is recognized in the cause of philanthropy. Now, this instinct of self-respect and self-appreciation, which I hold to be indispensable as the basis of individual and personal character, extends to every race of men that exists. When, therefore, it became apparent in your history, when you were some twenty years ago suddenly thrust to the front to make the most of your own resources, it was perfectly natural that there should be developed in your bosoms, as in mine, and as in that of every honest and true man, the instinct of race.

It was right that you should create those associations among yourselves which should develop and occupy the social element of your people. It was perfectly right and altogether in accordance with the principles of the highest reasoning that you should be gathered in your own schools, and that you should be taught by teachers well instructed of your own race; that you should be gathered in your own churches, and taught by pastors well instructed of your own race. I say again, and with renewed emphasis, that I recognize distinctly, not only the distinction, but the instinct of race.

And now, my friends, permit me to add, as the climax of this thought, that as a race you are put this day upon an elevated platform before all the nations of mankind. Here, in connection with this Exposition, you touch the highest civilization upon earth. You behold with your eyes the products of every part of this great continent. Not only so, but you behold the products which represent the education, and the civilization, and the thought of the more ancient nations of the earth. It was a wonderful history, that of the means by which four million of people—at that time, twenty years ago—by that high Providence which rules over nations as well as over men, were brought out from that state of dependence upon the will of other men and made to develop before all mankind upon a platform as elevated as our own Rocky Mountains, or as the mountains upon the eastern shore of our continent, to work out before the nations of the earth your own history and distinction. I congratulate you upon that event. Providence has brought you as a people and as a race, and put you upon this exalted platform to work out your own history and career. I say, from the depths of my breast, a hearty “amen” to it all.

But now mark. If you are to be a historic people, you must make yourselves worthy of a history, for it is a law of nature in all of her departments that everything must grow from its own roots. There are parasitic plants that climb about the trees upon which they live, and that sometimes even put forth little flowers of their own, but they have no root of their own, and therefore no strength and no glory. It is an ordinance of Him who has made nature and man, and it is as true of races as of plants, that everything must grow from its own root. And I am here to-day in accordance with your own wishes to emphasize that

thought. You are to be in history just as you are worthy to be, neither more nor less, and I am here to exhort you all, so that your roots may take hold in time. Now, to recur again to the analogy of the plant: there must be a living seed, and that living seed must stand in direct relation to the soil, and when put into the earth it must be strengthened and warmed and refreshed and nourished until it bursts its shell and the hidden life goes forth into the plant; and as soon as it emerges from the soil it must shoot out its leaves, the lungs of the plants, through which it breathes the pure air of heaven, and be painted as to its colors by that highest of all artists, the sun, which God has placed in the zenith of the heavens.

Just so with man. He must have capacities. There must be within him the qualities of courage and patience and hopefulness. There must be those mental and moral traits that give life to the seed that produces corn in harvest time; and there must be time for all this, and there must be the proper surroundings, and the proper agencies at work. Now I come to the point which is submitted for our consideration in the programme of this occasion. What are to be the agencies by which you are to rise to a historic position among the nations of the earth? For here I have to say that you shall have what all other nations have had, just that place in history that you make for yourselves.

When you develop the qualities that are in you, and form a character upon which that history is to be built, unquestionably, according to the appointment of Him who rules the universe, you will have your own orbit described for you. For as there are orbits in which the planets move, orbits in which the solar systems themselves move, all sweeping around that great common center, which for aught we know may be the abode of the Almighty, so there are orbits provided for men and for races and for nations just according to their own fitness. I point again to the responsibility that lies upon you, and I take the full share of responsibility upon myself.

We are here on this occasion standing side by side, white men and black men. We have known each other through the centuries that are past. We white men were born and brought up in the arms of nurses that came of your race. If there are any two classes who should be perfectly friendly one to the other, who should rejoice in their mutual advancement and prosperity, they are the Southern whites and the negroes of America. Now as to that which we call character, the basis of all history, how very remarkable it is that even the nations that belong to the same race yet differ in the characteristics they develop. Look upon the map of Europe. There you find England and France and Germany and Spain and Italy—all of them of the Caucasian stock, all of them bearing the impress of the race to which they belong, yet with individual distinctions by which they are perfectly separated one from the other. You cannot confound the Englishman with the Frenchman, the Frenchman with the German, nor the German with the Italian

or the Spaniard. What are the causes that combine to produce those minute differences that exist between nations of the same stock? I, perhaps, am not competent to indicate. At any rate this is not the place to discuss the subject.

It is the same with regard to the nations of the East. The Arabian and the Persian, for example, came from the same stock; so did the Chinese and the Japanese; and yet, though they have traits in common that have descended to them, they are distinct from each other in the traits they have developed. Hence, as has been suggested by the speakers who have preceded me, there is to be a type of character, perhaps a type of civilization, that is to be peculiarly your own. A type of civilization that shall produce new qualities even. What are the agencies that are to be brought into operation to effect this? I reduce them to three. They are: First, the home; second, the church; third, the school. I say home, because it is the primary state, the first society, out of which all states and societies spring. Home! Knit together by the bonds of chaste affection in which children shall be taught the law of obedience to authority, and in the exercise of that obedience, all their faculties, intellectual and moral, shall be trained. If it were not for the despotism of the family—I say despotism; it is a strong word, but not too strong—I do not believe that men would be capable of subjection under any form of government in the world. Then there is the church. Streams do not rise higher than their sources. Tell me the religion of a people, and I shall know the people themselves. Not until the religious character of a man or of a nation is developed does he become capable of subjection to human law; until then he is entirely useless to the society around him.

But it is more appropriate on the present occasion, seeing the character of the object that has called us together, that I should dwell upon the third and last of the agencies to which I have referred, namely, the schools. Through the generosity of friends at a distance your people have been wonderfully well supplied with the higher class of schools. I have sometimes thought that perhaps there had been a mistake in putting so much of that liberality in that direction, and not a little more lower down in the scale of literary development. However that may be, it so happens that through all this southern country, from the Gulf up to the border of the northern States, you are everywhere provided to a good degree with the institutions that impart a high education.

But besides these institutions there are the technical schools, that have been so eloquently referred to by my friend, Colonel Johnston. These furnish a supplementary education, as it were, an education that should everywhere be encouraged. Such schools bring your young people into intimate connection with those requirements and those pursuits of life in which many of them will have to earn their bread. Let me say, in closing, that in all your efforts to advance yourselves,

whether socially or educationally, you have the very heartiest sympathy and co-operation of all wise and thoughtful men upon the face of the earth.

ADDRESS OF REV. A. E. P. ALBERT, D. D.

Mr. President and Fellow-citizens—In the spirit of our lamented President Garfield, I bow in reverence before the school-children of to-day, because no one knows what undeveloped possibilities are wrapped up in their tiny suits. Among them are those who are to be the future masters in oratory, in music, and in arts; those who are to be the inventors, scientists, scholars, professional and business men; the mechanics, farmers, manufacturers, law-makers, judges, and rulers of this nation. They are the heirs apparent in the line of succession, to whom we must soon turn over the sovereignty and destiny of the Republic. Upon their present training depends whether they shall bless the world with their greatness, or curse it with their wickedness.

Divine Providence, as well as human economy, commits to us the sacred charge of preparing these coming millions for the active responsibilities of life.

Primarily, this burden rests upon the parents of the present. And well might it rest there, because, for weal or woe, "the hand that rocks the cradle rules the world." How solemn the charge! how vast the responsibilities!—so sacred, that had I the voice of a trumpet, and the power of an archangel, I would go up and down the earth, awakening with thundering blasts the parents of this nation to the sacredness and solemnity of their charge. Infidelity, with its withering curses; vice and immorality, with their seething mass of pollution; intemperance, the hydra-headed, bloody monster, whose stony heart, blinded eyes, and listless ears, unaffected by the poverty, misery, and crimes which it produces, and the hundred thousand drunkards' graves which it digs annually,—are threatening the very foundation of the home, and calling loudly for the interposition of parental training and influence to stay the coming destruction.

Secondarily, this responsibility rests upon the States and the nation, whose welfare is vitally involved.

The monarchical powers of Europe find it to their advantage to aid the cause of public education from their national treasuries, and, with Edmund Burke, they believe it to be the "cheap defense of nations." The British Parliament expended for public education in 1882, in England and Wales, \$13,749,315; in Scotland, \$1,736,160; in Ireland, \$2,677,080, besides the local revenues for educational purposes. Prussia, during the same year, spent \$11,458,856; Russia, \$9,000,000; Austria, \$8,800,000; Italy, \$6,000,000; Belgium, with a population of only 5,403,006, spent for education during the same year 20,000,000 francs. The French Republic, wiser if not better for her dearly bought experience with the Prussians,—that an educated soldiery is superior to an illiterate one, spent in 1881-'82, \$22,-

717,830. These sums, be it remembered, are simply supplementary to the millions raised and expended from endowments and local taxation for the cause of education. And, in order to further the cause, not only are these millions of dollars spent annually, but Prussia, France, Italy, Austria, and even Japan, and many other countries, have adopted compulsory systems of education.

The purpose of the American Union, based upon universal suffrage, and where every man is a sovereign, is "to establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." The question of importance to a government thus constituted, is, by what methods can these purposes be best fulfilled? Since experience has demonstrated that no republic can live and prosper amid the rank and noxious growth of vice and ignorance, we answer, unquestionably by promoting universal education. The strength and stability of republics do not consist in floating batteries, swarming battalions, and terror-striking guillotines and gibbets, but in the virtue and intelligence of their citizens. And this education, to produce the greatest blessing, must be sanctified by the holy influence of the pulpits of the land. Vice is the twin sister of ignorance. They constitute the greatest danger menacing our free institutions. Universal suffrage, not unlike the useful benefits of steam, electricity, and the chemical forces, is a blessing fraught with the direst consequences, if exercised by an ignorant and vicious people. The nation needs to be fully aroused to the enormity of the evil which, above all others, endangers her life and happiness. Intelligence is necessary to the proper exercise of the elective franchise, and to-day, as in the days of the fathers of the republic, "we must educate or we must perish." "Self-preservation is the first law of nature," to nations as well as to individuals; hence the imperative duty of the national government in this her vital interest.

It is not to be assumed, however, that intelligence is but a mere synonym for honesty, integrity, and patriotism, and that it transforms every one into an Aristides, a Leonidas, or an Horatius. Nay, one may possess the eloquence of a Demosthenes or Cicero, the polish of a Pericles, a Livy, or a Tacitus, and yet be a Judas, a Benedict Arnold, or an Aaron Burr. Education, however, increases the value and self-respect of every citizen; hence its tendency to decrease pauperism and crime, the two greatest burdens on a State. In these the State, and not the national, government is vitally involved; but every citizen of the State is a co-ordinate king of the Republic, upon whom rests the mighty fabric of our national institutions, and by whom its questions of policy must be decided. This the voter must express by his ballot.

But how can the illiterate voter so express himself intelligently, honestly, and effectively? This he cannot do without that intelligence which enhances the moral senses, and that is capable of baffling corruption. In this the national life is at stake. A dreadful pall of ignorance,

breeding death and destruction, overhangs the Republic! Over 2,000,000 voters, or one in every five of the voters in the United States, are unable to read the ballots which they cast. The great storm center is in the sixteen southern States, where the 7,000,000 colored people are chiefly to be found. From 40 to 55 per cent. of the voters of that section are unable to read their ballots. Eighty per cent. of the colored and 30 per cent. of the white population of the South are illiterate. The South, with only one-third of the population, has three-fourths of the illiteracy of the nation, and fully a third of her voters are illiterate. But the most alarming aspect here presented is that the cloud of ignorance is becoming denser. The ten years preceding the taking of the census of 1880 show an increase of 187,671 illiterates in the South. The work of education is not keeping pace with the increase of our population, to say nothing of removing the vast cloud of ignorance which hangs over multitudes of our older masses; 16,337 white, and 86,555 colored voters, or nearly half of our voting population in Louisiana, cannot read their ballots. There are more illiterate voters in South Carolina than there are voters able to read their ballots, while in Kentucky there are more white than colored illiterates. South Carolina has five times as many illiterate voters as New York, with her millions of inhabitants and all her foreign population; while Georgia, which has nearly the same population as Iowa, has nine times as many illiterate voters, and twice as many, without counting her colored illiterates. These figures show that not only the colored, but that the white people, too, of the South, are sadly wrapped up in the abject bondage of ignorance. But how else can it be, when the States of New York and Michigan alone have a larger income for public schools than the whole South combined?

The census shows further that the States suffering the most from illiteracy are those most financially disabled to provide the necessary means to educate the masses. Is not this fact an eloquent appeal for national aid for public education in such States? Can the national government guarantee for the future a republican form of government to such States, while she indifferently allows the increasing growth of the poisonous upas which threatens her own existence, and against which such States are helpless? Not only in the South is this great danger, but the great cities of the country also furnish cause for alarm. Fifty-seven per cent. of the children of school age in Chicago are not in school; eighty-two per cent. of those of Wilmington, N. C., are not enrolled in school; while in thirty-four cities fifty per cent. and upward are out of school. The growing political influence of our cities gives significant importance to such fearful figures. The salvation of the Union against internal ruin and foreign invasion is in the idea of universal education, by national aid, as a safeguard around universal suffrage. The ignorant masses easily become the pliant tools and the turbulent rabble of schemers and designing politicians.

They are the ready converts to socialism, communism, and every

other *ism* destructive of the ends for which the government was founded. The menacing clouds call for vigorous efforts to wipe away the curse, before, like a mighty cyclone, it sweeps the nation and her liberties from the face of the earth. The evil is national and calls for national remedies. The panacea is universal education, or national ruin follows. However statesmen might differ upon States rights principles involved, they are all agreed as to the dire necessity which calls for national aid, and as to the duty of the Government to provide it. The voice of the people, which is the voice of God, is that statesmen should settle their differences forthwith, that the aid, which all have agreed is needful and reasonable, may be made available. The evil to be eradicated is a tremendous one. To remove it every agency should immediately be put to work. The home and the pulpit, the State and the nation,—they are all threatened; they all should defend. Our colored population, freed amid shot and shell, fire and smoke, rivers of blood and millions of treasure, is intensely interested in this matter.

The negro craves education. He wants to learn to make himself intelligent and more valuable, as a man and a citizen, in every sphere of usefulness. Twenty-two years ago he entered the race of life, bound up in the densest ignorance. Nearly every man's hand then was against him. Having demonstrated his ability to acquire elementary, classical, and professional education quite as readily as any other race, his value as a producer no less than a consumer, and his political importance, he has now succeeded in arousing the sober reflection of his fellow-citizens; and to-day all classes recognize the obligation of his preparation for the duties and privileges of citizenship. Public opinion, based upon substantial facts, declares that the progress made in education amid the hindrances encountered, has been most flattering.

The educational exhibits—examination papers, drawings, and so on—from every State and Territory in the Union, prove conclusively, from actual results, the ability of the race. Already we can point with pride to a growing and distinguished class of scholars—authors, college professors, teachers, lawyers, physicians, and clergymen—many of whom were born under the yoke of slavery, besides the vast numbers who have become intelligent business men, mechanics, farmers, and more valuable and reliable laborers, and better citizens. These are but the first fruits of a grand harvest. We can now discover a promising silver lining to the thick and murky cloud of ignorance which still overcasts our sky.

The census of 1880 shows that there are 4,601,207 colored persons ten years of age and over in this country, and that of this number 3,220,878, or 70 per cent., cannot write.

Over half of the illiterate voting population of the nation are colored, although we form but one-eighth of the population. The increase of school population among the whites in the South during the year 1880-'81 was 54,639, while the increase of enrollment was only 19,203,

but little more than one-third what it ought to have been. Among the negroes the comparison is still more unsatisfactory. Our increase in school population was 125,930, while the increase in enrollment was only 17,663—that is to say, that but little over one-seventh of the increase of our youths in the South were enrolled during that year. Educate a man's head, hands, and heart, and he learns his duties and privileges of his citizenship, and he becomes better and more valuable. The negro is a man, therefore education ameliorates his condition and enhances his material and moral worth.

To accomplish these results for our people, 18,000 public schools, with 1,000,000 scholars and 17,000 colored teachers, beside a number of white teachers, are now in successful operation. The religious denominations, too, are at work. The Methodist, Baptist, Congregational, and other Northern denominations have dotted the South everywhere with their high schools, colleges, and universities, as so many central fires, to prepare teachers, ministers, physicians, artisans, and leaders for the race, and to lighten up this Southland. The Methodist Episcopal Church alone has disbursed over \$1,500,000, over \$500,000 of which has been invested in permanent school property, toward our higher education since the war, beside the multiplied thousands of dollars expended through her church extension, missionary, and other benevolent agencies. Her freedmen's aid institutions have taught over 100,000 pupils, and these in turn have instructed 1,000,000 children, and still the work goes on increasing every year. The Baptist Church, through her Home Missionary Society, has spent over \$1,000,000, over \$400,000 of which is in permanent property. The American Missionary Society, with her twenty chartered and normal institutions and thirty-five other schools, 350 teachers, and 9,000 scholars, is quite abreast of either of these denominations in this divine mission.

The Presbyterians, Unitarians, Friends, Episcopalians, and some of the churches of the South, are more or less engaged in the good work. These churches have expended over \$25,000,000 for negro education since Lincoln's proclamation. Their continued efforts and interest, and the incessant labors of such philanthropists as Chamberlain, Gen. Fisk, Dr. Rust, Dr. Braden, and our own Bishop Mallalieu in this city, Drs. Streiby and Roy, Drs. Morehouse and Haygood, and the charitable remembrance of such noble Christian-hearted benefactors as John F. Slater, Mrs. Valeria G. Stone, and many others whose names are household treasures among us, all inspire us with encouragement for the future. The presence here of these students from our public schools, from the Southern, Straight, Leland, and New Orleans Universities, together with their overworked and underpaid teachers and faithful presidents, all mark the coming dawn.

The presence among us to-day of such men as the Rev. Dr. Palmer, the scholarly and eminent divine, whose superior qualifications place him at the head of the Southern clergy; of Col. William Preston John-

ston, the distinguished university president; Rev. Dr. Thos. R. Markham, the popular pastor and one of the most influential Southern divines; the generous temper manifested by Director-General Burke and by the other managers of this Exposition; and the encouragement afforded us by the recognized leaders and formulators of Southern public opinion—all point to a better and brighter day for the future intelligence and well-being of our people. Education is the consummate flower of modern civilization, which gives fragrance to the condition of all races and nations. Let us cultivate it. It is the great center around which our national life and happiness revolve. Under its influence, fostered by charitable, State, and national aid, the night of darkness shall soon pass away. Ignorance, vices, and race prejudices shall perish, and the sunshine of intelligence shall penetrate the darkest nook, the bonds of brotherhood shall be strengthened, and the blessings of our free institutions, founded upon universal suffrage and protected by universal education, shall here be enjoyed by every race alike, and shall be handed down to our children's children unimpaired.

ADDRESS OF COL. WILLIAM PRESTON JOHNSTON.

I am here by invitation, to-day, to address you on the subject of industrial education in its bearings on the colored people. I presume I am invited in view of the fact that I am known to favor industrial education in all its aspects, in every race, class, and condition, and because I am myself a teacher. But it may not be known to you, though I recall the incident with pleasure, that the very first teaching I ever did was in giving lessons in reading and ciphering to a colored man. He was a very large and a very black man, indeed, and I was a very small boy, but we were the best of friends. He was a cornfield hand, not one of our own servants, but a neighbor's, and he used to walk several miles on Saturday nights or Sundays, to say his lessons. He was only a moderately apt scholar, and I was not a very skillful teacher, but what I lacked in experience I made up in zeal. We had a great deal of talk outside our lessons, and I hope we were both the better for it. You will pardon this little reminiscence, but I offer it to show that I have, in my humble way, been from the first anxious to impart to my colored friends the best treasure I ever had, my share of knowledge. And I wish to say right here, before I begin to discuss the subject matter in hand, that if I know my own heart, no one can feel a sincerer or deeper interest than I do in the welfare, happiness, and progress of the colored people, with whom I have been brought up, and have been associated, in so many ways, all my life. The friendship I have toward your people is honest and genuine, and I am always glad to lend you a helping hand or a word of cheer when needed. It is prompted solely by this feeling that I am here now. But I may well add that I am touched by

this mark of your confidence in inviting me to confer and advise with you on this important occasion.

Before we talk about how we are to educate a man, we ought to decide what we are aiming at. To educate him is nothing more nor less than to train him, or break him, into his work in life. You all know what is meant when we talk of training, or breaking, a horse. It may be to haul a dray, to draw a carriage, to run a race, or to take his paces under the saddle. We train him for what he has got to do, however, and not to dance hornpipes or play trick-mule in a circus. Now, just so, educating a man is training or breaking him in for his work in life, and not to make a show merely.

But a man's work is a good deal more difficult than a horse's. He has to work like a horse, it is true; but a horse has somebody to think for him, and the man has to do his own thinking, if he is a man. Moreover a horse's morals consist in obeying the bit and curb of a master mind; but a man, no matter how abject, has affections and a conscience, and these must be kept sound and healthy, or the man becomes a nuisance to himself and all the world.

Now a great philosopher, as Mr. Herbert Spencer is called, informs us that "knowledge immediately conducive to self-preservation is of primary importance." In plainer language, the first thing we have to learn is to keep out of the fire—to take care of ourselves. Fortunately, nature and the rude experience of most barbarous races help toward this most important knowledge of all, though it leaves much for even the most civilized to learn, and more for them to act upon. We see this illustrated here in New Orleans, where we do not clean our streets and back yards, though Azrael, the angel of death, is on the wing, holding aloft the vial of pestilence with broken seal and filled to the brim.

As self-preservation is the first law of nature—that is to say, in the material world—we ought to learn in our very infancy all the laws and rules to keep in health and good working order the machine we call our body; and to this end we must be prepared, or educated, to provide for it the food and clothing and dwelling place that are necessary for its comfort and well being. It is not necessary or desirable that the body should become the servant of the clothes it wears, or of the food it consumes. Health, not luxury, should be our aim. But a man is badly educated who does not easily win bread and secure comfort for himself and his family; and this, not through cunning arts, but by honest toil. In training a man, we must train him first to make his own living, and next to make a good living for his family. If we can do this with the great majority of men, the problem of education is nearly solved.

A very large proportion of the people of the world must make their living by the sweat of the brow, by the labor of the hand. Only a small number are needed for the professions, for managing that share of the world's business in which the hands do not perform the greatest part, though not the best part of the work. There is only one physi-

cian for 115 families, and that is too many; there is only one lawyer for 156 families; and, taking all the professions together, their members include only one man out of every 220 of the entire population. There are men evidently fitted by nature for professional life, and it is a great pity when any such should be debarred from it, or kept out of it; but they are exceptional men. The real trouble is that the wrong men get into it, and the business of the world is badly done.

There is a mistake, too, in believing that professions necessarily confer greater rewards in wealth, honor, or happiness, than industrial pursuits. The intellectual life confers a happiness of its own, a peace which the world cannot give, but it is not the sort of happiness that most men are seeking.

Now, if there should be a rush to any profession, or indeed a very small addition to its percentage, the supply would be greater than the demand; many would be left unemployed in it, and poverty and suffering would follow. This is not so with the hand-workers. You cannot have too much corn, for the world is your market.

But I will be told that you can have too many carpenters, or iron-workers, or shoemakers. I confess this would be true under the old system of education, though not under the new.

But this is a large question, and one which I am not dealing with to-day. On some other occasion I may attempt to show how I think labor may protect itself from the oppressions of monopoly, and reconcile justice, progress, and happiness, by the equable and equitable conditions of peace, instead of making hostility, or at best armed neutrality, the basis of the social and economic life.

Suffice it now to say, that if a man must be taught, as was the case in old times, to do a few things by rule of thumb, so that he would know those things and nothing else, then, as soon as an invention came along which showed a shorter, easier, and cheaper way of doing those few things, he would be left high and dry on a shelf, to lift up his idle hands to heaven in prayer and starve.

But such is not the case now under our new system of training, though I admit that it was under the old apprenticeship system. We do not make a carpenter, or a turner, or a blacksmith, or a foundryman of him, but a mechanic. We teach him principles, and how to apply them; tools and how to use them. When one set of tools fails to provide a competence he turns his hand to another that will, for he has a mastery of all.

Our modern education manages these things better than the old method did. We put brains into the fingers. We find out the best way to do a thing, and the reason why it is the best way. Then in teaching a man how to do it we teach his fingers to do the job, not like a dumb, blind piece of machinery. But we say: "Come, ears, listen while I tell you; come, eyes, look upon this work, not with a dazed, uncertain stare, but keenly; come, tongue, tell me *how* to do this; and

last of all, come, O thou captain of the host, Boss Brains, understand this work, what it is for, how it is done, why it is carried out in this particular way and not in another." And when Boss Brains takes charge of a piece of business, my friends, it is well done. When you find the mark of that master mechanic on it you may be satisfied.

Now, one thing about this new, or modern, education. What would you think of a schoolmaster who would take up a book and read it glibly, and then turn to a little beginner and say, "Now, my boy, you have heard me read, take this book; and here is a spelling-book, too, with the alphabet in it, and lots of nice words; you just learn your letters, and spell these words all out, and then after you practice reading you will get to be a nice reader like me." Would you blame the boy for saying, "Master, I do not know how to do all this"? A sensible schoolmaster would first teach the boy the words which make up the sentences, and *how* he must use all his faculties to learn, before he put him to read by himself.

Nine numerals and a cipher, or zero, make up all the signs needed for the vast numeration and complicated calculations in arithmetic. So handicraft has its alphabet and its master-words. It has its digits and numerals. There are a few typical forms, as they are called, in wood or iron, a few shapes into which the carpenter saws and planes his wood, which, put together, make up all the vast variety we see in joinery, carpenter's work, or cabinet-making.

He does not call these A, B, C, D, X, Y, Z. He calls them square, flat, dovetail, mortice, tenon, etc., etc. When a man learns to make these typical forms perfectly well, and how to put them together, he can get anything he wants in wood by arranging them properly. The little schoolboy takes D, O, G, and finds it spells dog; but when he arranges the same letters differently they spell God. So the worker in wood, who is properly taught, soon begins to spell new words in wood; and I have seen a lad spell *box* with pieces of plank, after a few lessons. And so he goes on, with the teacher showing him every step, spelling harder and harder things in wood, till he can spell *bureau* without help, and, may be, *house*; and I expect that some of our boys will one of these days be able to spell *World's Exposition*.

The same happens in teaching iron-working. The student has to learn the typical forms, or letters, for iron. And these are as different from the wood alphabet as Greek is from Latin, or German from English. He has to work with different tools, too; and these must be learned. But by this time he has been taught to think, and, though the iron is harder than wood, the thinking has become easier. So much for the alphabet and syllables and words of hand-work; so much for the digits and ciphers.

This short and easy way I have of explaining hand-work will make you understand what we are trying to do in the Tulane Manual Training School. But you will understand it better, if you will go any day, ex-

cept Sunday, between three and five o'clock, to the Government Building at the Exposition, and see the teachers and the boys, not saying, but doing, their lessons.

You will see there, too, another teacher instructing the same classes in drawing. I want every boy in the South, white and black, taught how to draw. I do not wish this done as an accomplishment. Heaven forbid that I should advise any large class of my countrymen to quit the serious business of life to learn pretty things. We do not want *dudes* of any complexion. But to know how to draw is to be able to tell with your fingers and pencil to another man's eyes what you cannot tell with your tongue to his ears. Hence it is another language, which talks things instead of words, just as handicraft thinks in things instead of in words. It is hard to be a first-rate mechanic without being able to draw and read drawings, for thus only can you best arrive at what is wanted.

I remember the time when the shoemakers used a tape to measure the foot for a shoe; but, afterward, some genius caught the bright idea of making you put your foot flat down, and then drawing its outline on paper. After that any fool knew the shape of the sole better than a wise man could before by half a dozen measurements; and, ever since then, shoes have been easier to wear.

Now iron-working and wood-working are not the only arts, and it would be very desirable if others were taken up and taught on the same general ideas that I have described. I am quite aware that other trades are taught, but what I wish to see is the same scientific method applied in them, as now in the manual training in wood and in iron. I wish to see the elementary principles sought out by able men, the alphabet of the art invented, or formulated rather, and principles taught. I wish Boss Brains in every shop.

Before the trustees of the Slater Fund had made their plans, one of their number did me the honor to consult me as to how it should be employed, and he heartily approved my emphatic recommendation that it should go to the industrial education of the colored people. It was a matter of sincere gratification with me when I saw that this disposition was made of it.

And here I may say that your white brethren rejoice with you that wealthy and generous men at the North have been moved to bestow such large donations for the exclusive education of our colored people, amounting, it is said, to \$15,000,000. We know that what helps you helps us, though the gifts for the exclusive use of the white youth amount only to two or three millions, and we cannot feel otherwise than grateful when good fortune befalls you.

So, too, I am sure our colored friends are pleased to see the good which is being done by the splendid donation of Mr. Paul Tulane for the exclusive use of the white youth of Louisiana, who need it so much. They will, in fact, themselves indirectly profit by it, for whatever raises

the general level of education, and gives a broader, more tolerant, and more Christian aspect to our civilization, will benefit them.

Now, my friends, I have no wish to deter any young persons from availing themselves of the best education they can get in any occupation for which they feel they have a special call or vocation. But you must recollect that the man who spends his youth in preparing for a learned profession for which he has no fitness, is after that not good for much of anything. A gentleman once met Beau Brummell's body servant coming down stairs with a clothes basket full of white cravats rumpled by the beau in trying to tie one to suit himself. "Why, what are those?" asked the astonished visitor. "Those," replied the valet, "are our *failures*." I fear that, under ordinary systems of college education, the danger will be that we may have a basket full of failures as useless as rumpled cravats for each one perfect success.

I believe in the transcendent power of wise words, words which express well great thoughts; but talk without good thinking behind the fine language is worse than the chatter of monkeys. It is what the newspaper men call in expressive, but not very elegant, slang, "rot." And so of the education which teaches this art of twaddle and bosh. We are now wanting men who will *do* things, rather than those others who merely talk about doing things. Without derogating at all from those persons who honestly and conscientiously take up the business of teaching or preaching, for instance, I can say that I believe the workers, the handicraftsmen, will soon outstrip the ablest of those in wealth and social importance. The reason is plain enough. The former have only religion and knowledge to offer, articles held very cheap in the market; the latter have something to sell which everybody wants—skilled labor.

Now, my friends, I have said to you that education was a preparation for life, a training or breaking in of the man for the work he has to do. What is true of an individual is likewise true of a race or nation. Every great nation now in the world has had an education not unlike that of a man. It has risen by slow and painful steps from ignorance and barbarism, yea, from the depths of savagery, to the high plane of modern civilization, on which it is now living with its destiny for better or worse, according to the way it has profited by its advantages. Take, for example, the most powerful, humane, and orderly of European nations, the British people. When Disraeli was taunted by an Englishman as a Jew, he retorted truly and wittily: "When your ancestors were hunting the wild boar in the marshes and forests of Germany, mine were princes and poets in Israel."

Some of you may remember the story which led to the conversion of the Anglo-Saxons, who were the forefathers of the modern English, to Christianity by St. Augustine. Pope Gregory saw some beautiful Saxons, or Angles—which is only another name for the Saxons—for sale in Rome; and when told that they were Angles, he said, "No; they are not Angles, but angels, and like the cherubim." These poor children

had probably been sold by their own parents, which was not unusual. The Anglo-Saxon has risen from a savage hunter and child-dealer to a man armed and equipped with all the infinite possibilities of civilization. But in reaching this high estate he passed under the yoke of the Norman. He went to school, so to speak, to one of the best and hardest schoolmasters the world has ever known, the brilliant, energetic, organizing Norman. He endured servitude, or to call things by their right names, slavery, for centuries—for a period longer than the African has endured it in America, with the grand and beneficent result that we see. Other nations have had a similar experience. Is it not plain, then, that, in the Providence of God, a nation, like a man, must learn to serve before it is fit to command; must learn to submit the lawless, individual will, to the authority of law exercised for the good of all? Subordination is necessary to order. The tribes and races which cannot submit to the authority of superior intelligence, perish, as we have seen so many Indian tribes vanish from the earth. The docile races survive, and grow, and wax great, as we have seen the African on the soil of America, and in the house of bondage.

Some foolish people will make it a reproach to you that your race has endured slavery. It is no shame to you. On the contrary, it should be your pride that you were not a wild race, but a domestic one, which could learn and become civilized.

The colored race has had a tutelage of two centuries on this continent. There are those who will tell you that this servitude tended to encourage every servile vice, and to crush every manly aspiration. This is not true. It is just neither to master nor to servant. The direct contrary is true. And the answer to the charge that the bondage of the colored race was unnecessarily harsh or repressive, in its larger aspects, is to be found in their tremendous progress. Real progress is inconsistent with bad government.

It would be the part neither of a philosopher nor a historian to picture slavery as an Arcadian pastoral. There was enough of sin and sorrow and suffering in it to touch any heart; but some of the wisest of men find human life, in all its aspects, a profound tragedy; and Solomon, the wisest and most prosperous of kings, declared that all is "vanity and vexation of spirit." When Christ comes to reign on earth you will see the millenium, but not till then.

What I now want to call your attention to is this: The colored race in the South has been at school for two centuries. Have they learned anything? Has their progress been real? The answer to this can be fully made only by a comparison of their condition when they left the shores of Africa and their condition to-day. This comparison I cannot on this occasion undertake to make at length; but when we remember the naked captive sold on the Guinea coast by the slave-hunter of his own race for a string of beads—the poor trembling heathen, ignorant of all that concerned himself here or hereafter, and compare him with

the men and women that I see here present, well may we exclaim, with the Psalmist:

He brought them out of darkness, and out of the shadow of death, and brake their bands in sunder. O, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men.

What do I see before me and around me to-day? Not a people who refused to be taught, but a teachable people. Not Ishmaelites, with their hands against every man's hand, but a people like unto the children of Israel, who, while they served their task-masters, possessed themselves of all the learning of Egypt. What is the result? Take this audience as an example.

I see before me a well-clad, well-behaved, intelligent Christian community, with the light of intelligence in their countenances and the flame of moral purpose warming and brightening their hearts. I say, is there any art, or trade, or calling, in the great workshop of civilization, in which the colored man cannot be found? No. You have been at school, and you are now entering on the manhood of your powers. I wish you God-speed.

The great problem before us that must be solved is what you are to do next. After the war, too many of you, like boys just out of school, believed life one long holiday and acted accordingly. I am not blaming these for what was so natural; but much time has been wasted, and there has been a good deal of headache and heartache in consequence. Twenty odd years have passed, and if there is to be any serious life in the great future for the colored race on this continent, it must now receive a new and stronger and final impulse. What direction shall this impulse take? I speak for myself, it is true, and there may be many who will differ with me, but I believe that I speak also for the best part of the white people of the South. The hope of the colored race and of the South, of which they are a part, lies in their education.

But education is a broad term, and we must determine what sort of an education it shall be. I have said all my life that books make only a small part of education. Coleridge said that "he did not believe in ghosts, because he had seen too many." Perhaps a like reason may make me doubt the power of mere book learning to civilize and humanize and Christianize a people. The book cannot tell any more than the man who made it. And there must be a man behind every book to make it a real, living power for good. But books do give a handy way of getting at the truth, when you know how to use them, and reading and writing and study in books do help people to think. So does drawing. So does talk, if it is of the right sort. So does a man's trade. So does a woman's sewing and cooking and setting her house in order. All these things require thought. All of it is hard thinking to begin with, and easy after it has been practiced. And all good thought and all good work go to improve the mind and conduct of people, and make them better. And that is what education is for.

The colored people, when the war closed, knew a great deal which the rising generation has not learned. Industries have been forgotten which ought to have been kept up and improved. New industries have been started, which would help you if you would learn them. If you do not know it yet, you will soon discover that the wealth and position of the next generation of men will be measured by the amount of labor in this; the skill, intelligence and industry of parents will determine where their children are to stand. What do I advise, then? That you avail yourselves of every opportunity to make yourselves intelligent and skillful in those arts which pay—which pay in health, wealth, and happiness. Agriculture claims more than one-seventh of our population—nearly one-half of the workers. I believe it the best of all occupations in the long run. But it needs brains, just like all others, and I advise the colored man who follows it to put brains into it.

But the people I see around me to-night are not country people, but town folk. I do not advise them to turn farmers. I advise them each to stick to his own trade or business, and try to learn all about it—its in's and its out's, what is in it and the outcome of it. Try to do your own work honestly and better than anybody else, and you will succeed; and if anybody can teach you anything about it which you do not know, learn by all means. As for the children, teach them their A, B, C's; teach them to read, write, and cipher, and as much more as they will learn; but, first of all, and above all, teach them to work, to use their eyes, to use their fingers in honest industry, to make their own living, so that they may be neither idlers nor paupers, nor beggars nor thieves, but independent, useful, God-fearing citizens. Fingers busy with steady work do no harm; brains busy with innocent thought help us toward heaven. Work is not a curse; it is not only the bread-winner, but a balm for sorrow, and one of the rungs of that ladder on which Jacob saw the angels ascending and descending.

The great world does not ask or care what the colored people are talking about, but what they are doing. The questions in which it concerns itself are: "What is the cotton crop?" "What is the sugar crop?" "Do the colored people read books?" "How many thousand shoes do they wear?" "How much soap do they buy?" "What houses do they live in?" etc. Newspaper articles do not really answer these questions. Trade columns to some extent do. But the best answer is a colored man in decent clothes, in a good house, with his family at church on Sunday, and with good humor in his face and sunlight in his heart.

I do not profess to have the spirit of prophecy. But a great future seems opening in Africa; light is shining into the dark continent. Every European nation is laying an iron hand on some portion of that silent and unknown country. Millions of dark-skinned men swarm its valleys and mountain sides and plains; and now, as its gates are thrown open to the world, greed of gain and lust of power will compete with Christian zeal for a footing there. In this great movement of civilized

thought and action toward those tropical shores, I believe that our colored people will play the most useful and prominent part. I am not talking of any exodus, or dreaming the opium dreams of the philanthropists; but I mean that, as a practical question, as merchants, as engineers, as teachers, preachers, missionaries, as leaders in every arena of thought and action, our educated colored people, trained in mind and eye and hand and heart, and accustomed to a hot climate, will be found among the most useful and successful pioneers in that great and unexplored field. They will carry with them the blessings of modern progress to their ancestral land, and sit down in the high places of the states and nations which will soon crystallize from this new-born civilization. And they will serve, too, as golden links between the colored people in America,—between all the citizens of the United States, indeed, and the rising star of the Southern hemisphere.

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